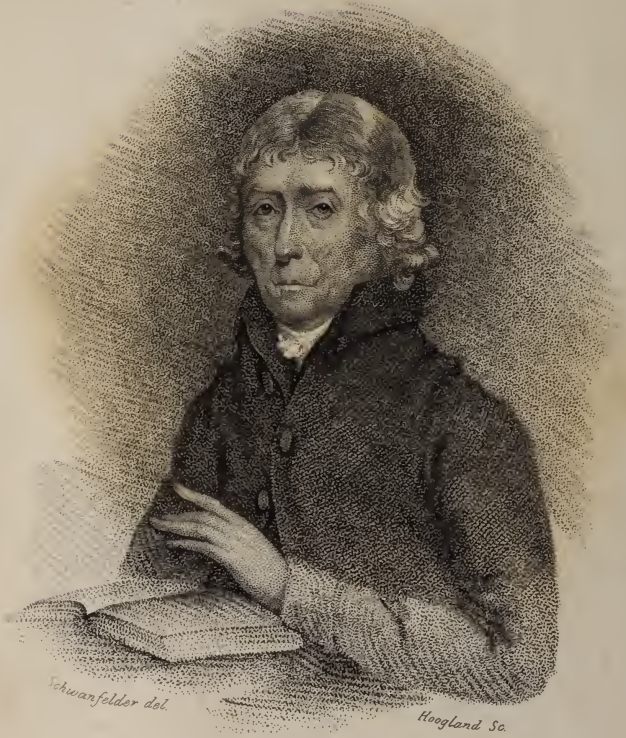






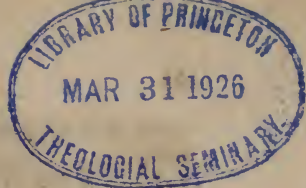
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JOHN SHARP,

*Late Rector of the Baptist Church Finsley, York, Eng.*



THE  
AMERICAN  
BAPTIST MAGAZINE.

*New Series.*

No. 6.

JUNE, 1826.

VOL. VI.

BIOGRAPHY.

MEMOIR OF REV. JOHN SHARP.

THE subject of this Memoir was born December 21, 1742, in the township of Northowram, Yorkshire, England. His parents were members of the established church. When a youth he attended worship with them at the chapel, from which, Rev. Oliver Heywood was ejected, in the persecuting reign of Charles the First. But alas! the character of the ministry in that place had become entirely changed. Instead of witnessing the simple and earnest manner in which the pious Nonconformist made known the truths of the gospel, it was his misfortune to hear nothing but a few hasty remarks on some moral precept, enforced by secular considerations, and delivered without any apparent interest.

Under such preaching, it will not be supposed, that he derived any religious advantage. According to his own statements he did not. His conduct, indeed, was generally correct, but there is reason to apprehend, that it was not regulated either by the fear or the love of God.

It was not until he removed to a  
JUNE, 1826.

neighbouring town where he served his apprenticeship, that he became convinced of his own sinful state, and began to inquire with deep solicitude, "What shall I do to be saved?" The circumstances which led to his conversion, afford a striking illustration of the truth, that it is not the sacredness of the house, nor the vestments of him who officiates, but a faithful exhibition of the gospel, that is made "the power of God unto salvation to every one that believeth." He who had been for years an unprofitable hearer, in an edifice consecrated to the worship of Almighty God, listened at the outside of the door of an upper chamber to the saving of his soul; and he who had sat with indifference under the ministry of one who claimed to be a successor of the apostles, was made to tremble, while a man of humble attainments, and in a plain garb, reasoned on righteousness, temperance, and a judgment to come.

His own account of the way in which he was brought to a knowledge of the truth, although written more than fifty years after the



event, will not perhaps, be uninteresting.

"There was at Wibsey, a large room occupied for worship by Mr. Ingham's Society. Influenced by motives of curiosity, I went thither one Sabbath forenoon. As they were dissenters, and represented by the people generally as enthusiasts, I resolved that I would not be seen among them. I therefore stood on the steps without the door. The preacher had taken his text, but I distinctly remember that he talked much about the woman who said, "May I but touch the hem of his garment and I shall be made whole." My feelings were so much interested by the discourse, that contrary to my previous intention I stayed in the afternoon. In this service he spoke from the words, "The great day of his wrath is come, and who shall be able to stand." Such preaching I had never heard before. It came to my very heart. I felt myself arraigned before the judgment seat of Christ, and was fearful that my lot must be with those at the left hand. I now began to see that there was something in religion, of which formerly I had no conception, and my anxiety of mind was indescribably great. In the evening I followed him on foot to a neighbouring town, when he addressed the people from the language of Christ to Nicodemus: "Marvel not that I said unto thee, ye must be born again." I was convinced by this sermon that my character was altogether defective, and was cut off from those legal hopes which I had formerly indulged. I saw my sinful and wretched condition, and was led to cry for mercy.

"I now sought the company of these pious people of whom I had been ashamed, and was encouraged by them to persevere in seeking the Lord. I was exposed to much ridicule, and even unkind treatment from my former connexions, as they were pleased to say, for

changing my religion. But none of these things moved me. I knew that every one must give an account of himself to God; and was resolved if mercy could be obtained, never to give over seeking until I found it. At last I was brought to see the suitableness of Christ as an all-sufficient Saviour, and I trust was enabled to believe in him for salvation."

About this time, that eminent servant of Christ GEORGE WHITEFIELD visited Yorkshire. By his ministrations the religious feelings of this young man were kept alive, and his views of the gospel became more clear and settled. He considered himself so much indebted to the impressive instructions of Mr. W. that he seldom mentioned his name, or described those seasons of the right hand of the Most High, without being affected to tears. Having obtained a "good hope through grace, Mr. Sharp considered it his duty to confess Christ before men. And as might be expected, he joined the church, where his attention was first directed to the things which appertained to his eternal peace.

Soon after his union with this people, he felt an ardent desire to preach "the gospel of the grace of God." He was aware that in literary attainments he was very deficient. But at that time there was no "School of the Prophets" of which he could avail himself. He therefore at the instance of his brethren, and with little other assistance than was to be derived from a diligent perusal of his Bible, went forth and made known the way of mercy to a people, who although they had learned ministers, were perishing for lack of knowledge. As he united with a Society in Mr. INGHAM'S connection, and commenced ministerial labours under his direction and patronage, a notice of this truly Christian Philanthropist will be proper. The writer of this memoir has an addi-

tional inducement, in the persuasion, that it will impart to many, some new light on the history of dissent, and the causes of the present prosperous state of the churches of Christ in England.

“The Rev. Benjamin Ingham was descended from an ancient and respectable family in Yorkshire.—Being intended for the church, he was sent at the usual age to Oxford, and entered at Queen’s College; where he soon acquired the respect, and attracted the notice of his superiors. The Rev. John and Charles Wesley, with Mr. Richard Morgan and Mr. Kirkman, of Merton College, and others, the great revivers of heart felt and serious religion, began at that time to associate together, and to be noted for a variety of particularities and devotional exercises, which gained them the name of *Methodists*. Mr. Ingham being yet a stranger to those evangelical truths which he afterwards propagated with so much zeal and success, studiously avoided all connection with them and their meetings. Engrossed with the eager pursuit of literature, and having imbibed the highest sentiments of the ecclesiastical hierarchy, he felt no relish for men of a spirituality of temper, which he had not yet learned to cultivate, and from whose reproach, as Methodists, he naturally kept aloof; but those things which he had before counted gain, he began shortly after to count loss for Christ. Jehovah, whose thoughts are not as our thoughts, neither his ways as our ways, beheld, from the height of his glory, this ‘vessel of mercy,’ wandering far from him in the pursuit of sublunary bliss, and stopped him in his mad career. He shewed him that he was walking in a path that was not good, and mercifully brought him to the knowledge of himself by a way which he knew not. This happy change took place about the beginning of the year 1732; at which time he joined

the society. In April, in the same year, Mr. Broughton, of Exeter, and Mr. Clayton, of Brazen Nose College, were added to their number; also, about the same time, Mr. J. Hervey, Mr. Kinchin, and Mr. J. Gambold; but their great acquisition was in the year 1734, when Mr. Whitefield, then a youth about 19, joined himself to the society; of which he was destined to be the great Apollos. At that time they were 14 or 15 in number, all collegians, of one heart and mind; and must be considered as the first Methodists. Our Lord’s parables of the leaven hid in three measures of meal, and of the grain of mustard seed, are herein strikingly illustrated; for from these very small beginnings, what a great increase has been given!

“The irreligion and infidelity of the nation had extended to such a dreadful degree when the Methodists first appeared, that it was high time some should arise to stem the torrent. Bishop Butler prefaces his *Analogy*, written about this time, by lamenting it was then ‘taken for granted that Christianity was not so much as a subject of inquiry; and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for having so long interrupted the pleasures of the world.’—At this awful and gloomy period, the great Head of the Church interposed, and, out of the Establishment, which had been left a barren desert during the 70 years which had elapsed since the ejection of the 2000 Nonconformists, he raised up an host of faithful men, for whose labours ‘the wilderness and the solitary place should be glad, and the desert rejoice and blossom like the rose.’

“In the year 1735 their societies at Oxford were broken up; for Mr. John Wesley, accompanied by his



brother Charles, Mr. Ingham, and Mr. Delamotte, the son of a merchant in London, in the October of that year, embarked for Georgia, in America.

"In Mr. Ingham the brethren found an able assistant. He went and lived among the Indians for some time, and proved very serviceable in regulating and promoting the aim of the school. Having succeeded in his attempt to learn the language, he composed an Indian Grammar for the use of the colony; but he was soon called away to England, where he arrived in the latter end of the year 1736.

"After his return to England, Mr. Ingham and his coadjutors visited various parts of Yorkshire and Lancashire; and wherever they proclaimed the salvation of Jesus, the word was owned of God and churches were planted. The harvest was truly great; but the labourers were few: they, therefore, prayed the Lord of the harvest, that he would send forth more labourers into the harvest. In this they were heard and answered; but in a way that tended to destroy the wisdom of the wise, and to bring to nothing the understanding of the prudent. Many of those who were brought to a knowledge of the truth as it is in Jesus, under the ministry of Mr. I. and his faithful associates, were led to testify to those around them that grace which they themselves had tasted. Having 'felt the powers of the world to come,' knowing in themselves 'the terrors of the Lord,' and seeing 'the world lying in the wicked one,' their spirits were 'stirred within them,' and they began to 'persuade men' to repent; and 'warned them to flee from the wrath to come.' In this manner Mr. Ingham was assisted; and, in a little time, the number of lay preachers considerably increased. These zealous men prosecuted their labours in the midst of the greatest hardships and most

grievous sufferings: they had to encounter the very 'beasts of the people;' and their lives were frequently in imminent danger from lawless mobs. They saw, they felt, however, that God was with them:—the word which they thus preached was attended with a divine unction; and an abundant harvest of immortal souls, redeemed by the blood of Jesus, crowned their unwearied exertions!"

Mr. Ingham was a man of strong sense, and sound learning; and possessed a large fortune, which he devoted to the cause of God. He was to those who were destitute of the gospel, what a Domestic Missionary Society now is. He appointed preachers; advised with them concerning their sphere of labours, and defrayed all their travelling expenses. And although he married lady Margaret Hastings, the daughter of the Earl of Huntingdon, yet he never on this account manifested any airs of superiority. He treated as brethren, the pious men, who were enabled by his benefactions to carry the gospel to benighted and distant villages. This lady, who was a female of exemplary piety, was equally attentive to Christians of the humblest condition; she would converse with them in relation to their own experience or on religious subjects generally, with the greatest affability and freedom.

Mr. Sharp enjoyed the personal friendship of this excellent man; and during a period of about fourteen years, was engaged in itinerant labours chiefly under his direction. He frequently walked the distance of ten or fifteen miles on a Saturday afternoon to the scene of his public ministrations, and on Monday morning returned to his family. When the distance was greater, a conveyance was provided by the distinguished individual above mentioned. For all these toils and privations he never received any compensation. He had



indeed the testimony of his own conscience that he pleased God; he was highly esteemed for his work's sake; and occasionally he had the delightful evidence that his preaching was not in vain. In these consisted his reward. Could he have looked forward into futurity, and have seen that other men under more propitious circumstances, would enter into the labours of himself and his associates; and that spacious meeting houses with numerous and solemn hearers, would be substituted for the barn and the private room, it would no doubt have increased the satisfaction which at that period he felt. But what he could not foresee, he actually had the gratification of beholding, before the term of his long protracted ministry expired.

On the decease of Mr. Ingham, some of his most popular preachers, having been previously acquainted with Messrs. Glass and Sandeman, became Sandemanians. This produced a schism, which finally terminated in the extinction of the INGHAMITES as a separate body. Several of the Churches embraced the new system introduced by their favourite teachers; and others formed an amalgamation with the Independents.

In this conjuncture, although Mr. Sharp received tokens of kindness and confidence from his Independent brethren, and occasionally supplied their pulpits, yet he did not for several years connect himself with any church. For a long period he was greatly perplexed on the subject of Baptism. He did not feel himself at liberty, as formerly, to have his children baptized; and yet the prejudices of early education, and the misrepresentations which had been made to him of the sentiments and character of the Baptists, forbade all thoughts of his joining them. To use his own language, he felt "an antipathy against believers' baptism until he heard a sermon from the

Rev. W. Crabtree, on the baptism of our Saviour in Jordan. His prejudices were subdued. He examined the Scriptures for himself, and was convinced that his views and practice in relation to baptism had been incorrect. In obedience to the command of Christ, he submitted to this ordinance, and joined the Baptist Church at Halifax about the year 1796.

He was immediately ordained as an Evangelist. Having supplied a number of vacant pulpits for several years, he was in 1804, requested to become the Pastor of the Baptist Church at Farsley. He accepted their invitation, and remained with them until his decease. Although he was over 60 years of age when he entered on the duties of this new relation, yet he was enabled to preach with acceptance until he was in his seventy-ninth year.

In 1816 he experienced a very heavy affliction in the death of his wife. Being members of the same religious society, they had become acquainted with each other when young. The attachments of friendship were ennobled and regulated by Christian principle; and from the time of their marriage they had walked the journey of life together more than half a century. These and other tender recollections were almost constantly present to his mind. He felt persuaded that she was happy. He had heard her, in her dying moments, after 60 years acquaintance with the power and grace of her Redeemer, rejoice in him as the Rock of her Salvation. But he also felt that he had sustained the greatest earthly loss which could possibly have happened to him; and from this period he went mourning, although not murmuring, to the grave.

The powers, both of his mind and body, remained more vigorous than is usual for persons of his years. When he had passed the age of seventy-five, he frequently preached three sermons on the

Sabbath, and could walk four or five miles without being conscious of fatigue. A few weeks before he attained his 78th year, the Rev. Dr. Stedman, who had paid him a visit, remarks in writing to one of his sons, "On the 19th of October being Lord's day, I preached in the afternoon and evening, for the Sunday School, in your Father's place of worship. I had not seen him for some time; but was pleased to find the good old man look so well, and to be in a very desirable state of mind, evidently ripening for glory. He is much respected, and his ministry is well attended."

In 1821 this aged disciple of Christ was released from the labours and sorrows of this mortal state. He had fought the good fight, and finished the course, and kept the faith. And having nothing more to do, he was called to take possession of the crown of righteousness, which the Lord, the righteous Judge, shall give unto all them that love his appearing. In the month of April he had a slight attack of the apoplexy. This was followed by a disease of the nervous system, which occasioned uncommon depression of spirits. In a letter of sympathy addressed by the Rev. J. Mann, to the writer of this memoir, he says, "When I heard that your late venerable parent was very ill, I went over to see him, before he died. His mind was depressed, chiefly owing to the nervous disorder with which he was afflicted. After I had prayed with him, he frequently repeated the 7th verse of the 107th Hymn, 2d book, of Dr. Watts.

Oh! tell me that my worthless name  
Is graven on thy hands;  
Shew me some promise, in thy book,  
Where my salvation stands.

It was said "God who has promised is faithful." "I know it," he replied, "and will trust him though he slay me." His mind seemed more composed. He was

an honourable, and good man; and no doubt has entered into the joy of his Lord."

The Rev. Dr. Stedman, who communicated the intelligence of his death, remarks in his letter dated September 17, 1821. "But my chief object in writing, is to acquaint you, with what will perhaps not excite much surprise, though it will doubtless awaken many painful and tender feelings—the death of your aged Father—which took place on Saturday morning the 8th inst. I am inclined to think he had a slight apoplectic stroke. It had a powerful effect on his spirits, and considerably weakened his faculties. But before his decease his mind was calm. He expressed his joyful hopes respecting a future world, and said, that in his greatest distress, during his illness, he had felt no doubts as to the safety of his state.

"His remains were laid in the grave on the Monday evening after his decease. I attended his funeral, and preached on the occasion from John xi. 11. "Our friend Lazarus sleepeth." Mr. Trickett of Bramley, delivered an address at the grave; and Mr. Laird of Pudsey, Independent Minister, concluded in prayer. The congregation was large and solemn, and appeared much affected.

"Your Father was much respected and beloved; his ministry was well attended; and was I believe useful, although of late years few have been added to the church. I regret that I had not an opportunity of seeing him in his illness. But absence from home and incessant engagements prevented. I had a great affection for him. And although he was twenty years older than I am, yet his death operates as an admonition to be also ready."

Thus lived and died this servant of Jesus Christ. It is true indeed, that in his last sickness, from phy-



sical causes, he suffered much gloom. But at evening time it was light with him. Lest any who saw him at this time should call in question the truth and excellence of the gospel, even his nervous affections were not permitted at the last to maintain an ascendancy over him.

His God sustains him in his final hour!  
His final hour brings glory to his God!

We might here close, but perhaps some more particular delineation of his character will be expected.

His natural disposition was truly amiable. The law of kindness was in his heart. He never seemed more happy than when he had an opportunity of serving his neighbour. It was his aim to do good to all men, especially to the household of faith. He was peculiarly careful not to injure the reputation or the feelings of others. It is believed that he seldom, if ever, allowed himself to speak to the disadvantage of an absent person. There was nothing which he dreaded in the church, so much, as the appearance of a spirit of envy, jealousy and detraction. He was a peace maker. His conduct was so guileless and inoffensive, that it is doubtful whether he had an enemy during the whole course of his earthly pilgrimage, unless it was indeed on account of his religious principles.

He was a man of habitual piety. The writer of this knows, that he was in the daily practice of withdrawing from the concerns of the world for the purposes of devotion. In his family he erected an altar for God. On Sabbath evenings, he was peculiarly solemn and interesting. When not called away by public duties, he collected his children around him, read with them the sacred Scriptures; interrogated them concerning the discourses they had heard through the day, and after a few appropriate re-

marks, commended them to the favor of Almighty God. These were services that by some of his children will never be forgotten. *Then*, their influence was highly beneficial; *now*, they are among the sweetest recollections of childhood and youth.

Mr. Sharp did not possess popular talents as a preacher. He was not distinguished for the elegance of his language, nor the graces of elocution. But it is not too much to say of him, that he was "a good minister of Jesus Christ, nourished up in the words of faith and good doctrine, whereunto he had attained." He had not enjoyed the advantages of a liberal education. But he had a vigorous and active mind, which he improved by reading, reflection, and intercourse with others. He was conversant with some of the best theological works in the English language, and was also a diligent student of the Scriptures. Few men, perhaps, have spent more time in "comparing spiritual things with spiritual;" "the word of Christ dwelt in him richly in all wisdom." No one could hear him preach without being convinced that he had attentively read his Bible. Although he never adorned his discourses with the embellishments of learning, and seldom awakened any thrilling sensations in his audience by bursts of impassioned eloquence—yet there was a serious earnestness in his preaching, which commanded the attention of his hearers. He was,

simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn,  
chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he fed  
Might feel it too—\*\*\*\*\*

It would not be difficult to exhibit other traits of excellence in the character of the deceased. But the person who has drawn this im-

perfect sketch, is fully sensible of the delicacy of the task which he has imposed on himself. He therefore prefers not giving all the moral beauty of expression which he justly might, lest in paying this tribute of filial respect to a venerated parent, he should be suspected of undue partiality. His object has been to perpetuate the memory of one, who laboured in the Christian Ministry for years, with scarce-

ly any thing to animate him, except the consciousness, that he was serving God ; and the expectation, that he might be useful to the souls of men. May this description of his "work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ," encourage ministers, even in the most unpromising circumstances, to persevere in well doing, seeing, that in due time they shall reap if they faint not.

## RELIGIOUS COMMUNICATIONS.

### ON THE MEANS OF PREVENTING INTEMPERANCE.

Messrs. Editors,

ALLOW me to call the attention of your readers to an evil, concerning which our Saviour cautioned his disciples, when he said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." In my remarks on this subject, I shall endeavour to avoid all exaggerated statements. I shall not think it necessary to give force to my arguments by saying that we are a nation of drunkards. Nor shall I make any calculation how many of this unhappy class there will be within a limited number of years ; because, it is one of those events depending on so many other contingent causes, that no correct calculation can be made. Statements that are overcharged, either in religion or morals, always do more hurt than good. In the minds of reflecting men they excite disgust ; and even cause the truth not to be credited.

I have indeed the gratifying conviction ; arising from an attentive observation of the habits of the people, that in the part of the country in which I live, the evil of Intemperance has diminished, and is still diminishing. Were it pro-

per, it would not be difficult to state the facts on which this conviction is founded. But although we may take the most sober and encouraging view of this subject, it must be acknowledged that the sin of drunkenness prevails to an alarming and humiliating degree. And it behoves every virtuous member of society, as much as possible, to arrest its progress.

Drunkenness is a vice, from which, when it becomes habitual, few are reclaimed. It will therefore be my object in this communication, not so much to expostulate with those who are under its dominion, as to warn those who are now temperate ; and to offer a few directions, which if observed, may preserve many from this degrading practice. In relation to this sin, the great object of the Philanthropist, the Patriot, and the Christian, must be its prevention. He who in any way contributes to this, not only serves his country, but the interests of humanity and religion.

If it be asked what are among the most effectual means of preventing drunkenness ? I would say to parents ; Give your children as good an education as your condition in life will justify. In doing this, you will not only be qualifying them for a station best suited to



their faculties, but also giving that direction to them which will be favourable to temperate habits.

All human beings are engaged in the pursuit of happiness. And we must be aware, that notwithstanding the diversity of their enjoyments, they may all be resolved into two kinds—the pleasures of the *soul*, and the pleasures of *sense*. The character therefore, which is given to a man's pursuits and enjoyments will be more or less affected by the culture or the neglect of his mind. If a person attains to years of maturity without education; if those pure springs of pleasure which have their seat in the intellect and the heart, be kept frost bound by ignorance, then he will resort to other and more grovelling sources of enjoyment.

Let us imagine to ourselves, the case of a young man who cannot read. He knows nothing of those aspirations of mind which poetry produces; he feels no laudable ambition from a contemplation of departed worth; he derives no entertainment from the details of public history or private biography; and receives no serious impressions from a perusal of religious truths; and for this lamentable reason, that all these writings are to him as a sealed book. What shall such an one do when his daily task is over? He has no inducement to repair to his chamber, and take up some interesting work—for he cannot read. He cannot retire within himself for he has no resources. He has no recollections of memory, nor deductions of reason, nor pleasures of imagination to beguile his leisure hours. He cannot mingle in the society of those whose minds are cultivated by education, and by subsequent reading and reflection. There are no common feelings, or mental habits to bring such persons together. He will, therefore, associate with those who are like himself. And in a group of such ignorant and unfortunate beings, he will be confirmed in those low and de-

graded habits, which will make him indifferent to whatever is either amiable, or dignified in human society.

In a country like ours, where the means of intoxication can be procured with so much facility, it may be expected, that in the absence of religious principle and of mental enjoyments, men will seek excitement in the intoxicating draught. From this view of the subject, I trust it will appear, that education is an important means of preventing intemperance. We shall be confirmed in this opinion, if we consider the happy influence which education has already exerted on the general character of our citizens for sobriety. We have, alas! too much of drunkenness. But it ought to be stated that the greatest proportion of drunkards amongst us, either came here after their habits were formed, or they are among the number, whose education has been criminally neglected. No intelligent traveller can pass through our country and visit the towns and villages, in those states where there is little or no legislative provision made for schools, and look into their taverns without having the sorrowful conviction forced upon him, that ignorance and drunkenness are concomitant evils.

And here I should do injustice to my own feelings, were I not to express my firm persuasion that Sabbath Schools are among the most efficient means of saving the coming generation from the sin of drunkenness. Where much labour is bestowed on the moral and religious instruction of youth, we may confidently hope to see the fruits in their temperate conduct. The veneration in which the children are taught to remember the Sabbath, their habits of attendance on religious worship, and the moral restraints to which they are subjected, encourage us to hope that many of the Sabbath School children will be saved from becoming drunkards.

Let those then who have children, see to it, that according to their ability, they open the avenues to the soul ; so that there shall be such a free ingress and egress of the streams of mental pleasure, that they shall not have to depend for happiness in slaking their thirst with the poisonous and burning stream of ardent spirits. If they have a thirst for knowledge, satisfy it. If they have a taste for profitable reading, let it be encouraged. Direct them in the choice of books, and ascertain what new ideas they have acquired from what they have read. From a mistaken parsimony, some parents may perhaps hesitate to do this. But they may have to support them when they are sots. And yet by a little expense in the improvement of their minds, this calamity might have been prevented.

Full employment in early life is of great importance, if parents would prevent their children from being intemperate.

It is a truth which ought never to be forgotten, that when a person has nothing to do, he will do something worse than nothing. And this remark is peculiarly applicable to the period of youth. When the feelings are ardent, and the spirits gay, and the passions in their new-born strength, and every thing appears bright and fair—ruin is almost sure to follow the steps of him who has nothing to do. When your children have obtained a suitable education, let it be your concern to provide for them employment. If instead of this they pass away their time in idleness, the probability is, that they will become drunkards and profligates, and then be candidates for a prison.

Perhaps I may be permitted to suggest that another means of preventing drunkenness is to make home a happy place.

If any where, surely love and harmony, meekness and forbearance, ought to diffuse all their mild

and gentle influence, in the family circle. But alas! there are too many instances in which it is otherwise. Strange as it may seem, there are some persons who save all their smiles, and reserve all their kind expressions, for strangers and occasional visitors. Abroad they are all calmness and sunshine; at home, they are all clouds and thunder storms.

Many a man who could have no peace in his own habitation, has sought it first among his neighbours, and then at a tavern. He had no idea of becoming a drunkard; but as he could not sit in such a house without some apparent object, he has called for the inebriating cup—and at last, has drenched his sorrows in liquor. There is reason to fear that many a wife, by the indulgence of anger, peevishness, jealousy, and unreasonable complaints, has converted the most temperate of husbands into the worst of sots. Did I think it necessary on a subject like this to address the married females who read your Magazine, I would say, if you wish to prevent your husbands from being drunkards, always meet them when they return from their avocations in the spirit of kindness. Anticipate their wishes. Shew that you cherish for them the sincerest respect. Make them feel that they have at least one friend in whom they can always confide, and in whose sympathies whether of sorrow or joy they will always share. And make them always feel that their own firesides are the dearest places on earth.

The same remarks are equally applicable to children. When they are governed with prudence and kindness; when a proper authority is tempered by love; when restraints and indulgences are guided by Christian wisdom; and when that kind of family intercourse is maintained, which makes home interesting; there will be few temptations to induce a young man to spend his evenings abroad. But



when there are no welcome greetings, when little or no order is observed in a family, and there is a disposition to be displeased, and angry with every thing, young men will seek happiness in other society; and besides the danger of a general corruption of their morals, it will not be surprising should they become insensibly addicted to habits of intemperance.

I need not say that if parents would prevent their children from being drunkards, they should be particular as to the company with which they allow them to associate.

A parent cannot always know what company his children are in. But in relation to this, much may be effected by parental advice. You can seriously inform them what company you wish them to keep, and from what society they must stand aloof. You can assign your reasons for prescribing limits to their social intercourse. You can point out to them the happy consequences of virtuous friendships, while you tell them not to be deceived, for "evil communications corrupt good manners."

Many a promising young man has become a drunkard from the misfortune of having associated with others who loved the intoxicating bowl. He has been led on by degrees. He did not care for the liquor, but he had not moral courage enough to be singular. He could not bear to be ridiculed, and at last he kindled up a flame, which can never be extinguished. Let no consideration then, of wealth or family connection induce you to allow your sons to keep company with one who is a drunkard. The next thing, perhaps, which you hear will be, that they have been in a state of inebriety. And what at first was occasional, may to your sorrow become habitual.

Endeavour also to impress on their minds that the physical effects of intemperate drinking are highly injurious. Many drink spirituous

liquors from a mistaken idea that they impart strength to the human frame. They would dread the thought of doing wrong, but they really suppose that this practice is necessary to their health. Hence they take ardent spirits as soon as they rise to prevent the bad effects of the morning cold; and in the forenoon to give them an appetite for dinner; and many times afterwards, to recruit their exhausted strength. Now it is a solemn truth, that although ardent spirits produce a temporary excitement, yet when used in this way they enervate both mind and body. And it ought to be proclaimed aloud until every one hears it, that the intemperate use of intoxicating liquids, destroys more lives, and hastens more persons to a premature grave, either directly or indirectly, than any one disease in the United States. Ardent spirits are not nourishment, but poison. There is not life but death in the cup of the drunkard. "Who hath wo?" says the wisest of men, "who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not on the wine when it is red; when it giveth his colour in the cup; when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder."

Prevent drunkenness as far as possible by your own example. Be temperate in all things. If ardent spirits be used in your families as a common beverage, it ought not to be a matter of surprise if your children and others around you adopt the same practice. They will reason, and justly, that what is proper for you is also proper for them. And although you should have a regard at all times to moderation, yet, remember that what you do moderately, they may do immoderately. Hence the great importance of avoiding even the appear-

ance of evil. Especially take heed lest at any time your hearts be overcharged with surfeiting and drunkenness.

This evil may be prevented by encouraging the laborious part of the community after their proper wants are supplied, to deposite the residue of their wages in one of those Institutions which are designed particularly for their benefit.

I am induced to offer this hint, because I have been informed by the most unquestionable authority, that since the establishment of a Savings Bank in one of our great commercial cities, a most visible alteration for the better in the sober habits of a large portion of labourers has taken place. Nothing can be more easily accounted for. Persons who have nothing more than their earnings, and these small, if they happen to possess a little money beyond their present wants, do not still possess enough to attempt an accumulation. Hence they expend it, and for want of a better object they add drunkenness to thirst.

But when an Institution is open, in which the labouring poor may deposite even a dollar, and they make this deposite, and repeat it as opportunity may offer, a principle is brought into operation which counteracts the indulgence of the appetites; and a desire to possess a little property overcomes the love of strong drink. After much deliberation I am perfectly satisfied that Provident Institutions for Savings are to be ranked among the best charities of our day. They have already diverted some from their cups, and prevented others from habits of intoxication.

In closing my remarks, I am almost at a loss what motives to select in urging your readers to take heed to themselves not to be overcharged with drunkenness, and to

use their influence in preventing others from committing this sin.

I might tell of its disastrous effects on the minds of individuals who have become its victims, and exclaim in the language of the poet:

‘O that men should put an enemy into their mouths  
To steal away their brains.’

I might show in relation to their bodies, that it actually destroys the vital functions, occasions palsied limbs, a bloated countenance, and untimely death; and as to their characters, that it is the parent of almost all other crimes, and has led men to acts of profligacy and cruelty which they never would have committed except under the excitement of liquor. I might also mention its doleful effects on their families. How indescribable the shame, the fears, and the anguish of wives and children when the head of a family is given up to intoxication. Great an evil as is poverty, it is one of the least that follows in the train of drunkenness. Midnight disturbances, wanton and savage acts of cruelty inflicted on innocent wives and unoffending children, are among the evils which attend this vice. If it be a wife who gives way to this sin, O then what disgust and hopeless misery must pervade the heart of him who is wedded to such a person.

Now by all the following considerations, its stupifying influence over the mind, the diseases it entails on the body, the loss of reputation which it occasions, its operation in causing men to commit other crimes, the miseries which it entails on families, and finally, by its exclusion of men from the kingdom of heaven, I would earnestly plead with all your readers that they would guard against the least approach to drunkenness themselves, and do all they can to deter others from this degrading vice.



## REMARKS ON THE MANNERS AND CHARACTER OF THE BURMESE.

(Concluded from page 147.)

THE manners of the middling and lower classes of society are unobtrusive, civil, and without embarrassment. The same may be said of the manners of the highest class, with this qualification, that they are mixed with *official* haughtiness. Both sexes are easy and natural in their personal deportment, particular in showing their respect on those occasions where they think it due, complimentary and courteous in their expressions, and excepting the very lowest class, modest and decent in their apparel. The most uncivil part of the community, are the followers and attendants of the officers of government. When out of the presence of their masters, they are uncereemonious, rude, vile in their language, vexatious, and cruel. The form of obeisance which an inferior pays to a superior, is the same as in the act of religious homage. The profoundest act of obeisance consists in kneeling and bending the forehead to the earth; the common act consists in kneeling and elevating the hands in front of the face with the palms united. An inferior sits in the presence of his superior, it being considered a mark of disrespect to appear above him. In the presence of the highest authorities, a man is not allowed the privilege of sitting upon a mat unless by favour. The form of sitting is partly on one side with the feet turned backwards, it being considered highly impolite to extend the feet or turn the back towards any person of distinguished character.

Bamboo, of which there are several species and in great abundance, is the principal, and in many instances, the only material used in the construction of dwelling houses. Holes, two or three feet deep in the earth, receive the posts, which are more or fewer, according

to the size of the house. Mats, made of split bamboos, form the outside covering, inside partitions, and sometimes the floor. But commonly the latter is made by splitting the material into quarters, laying them down in a series, and tying them to the transverse poles with split rattans. Leaves of the Nipah tree, called here *Danee*, compose the roof, and a house not positively uncomfortable, and sufficiently capacious for a small family, is constructed at the moderate expense of thirty or forty rupees. Men of high rank and ample means, build their houses in the same form, with posts of teak; the sides, partitions, and floor, are boards of the same wood, and the roof is either made of leaves or of flat tiles. These tiles are burnt like bricks, each about eight inches long, five wide, and nearly one thick, jutting over at the head about an inch, by which they retain their position upon the rafters. They are laid double, the lower edges of one series projecting over and lying upon the heads of the next lower series, thus forming a defence from wind and rain, and presenting a good degree of security from exterior fires. The monasteries are built in the same manner, having two or three roofs elevated one above another, and in many instances their cornices, angles, and eaves, ornamented with carved work of flowers, figures of elephants, of priests, and of other forms which have no existence but in the superstition of the people. The posts of the houses and monasteries being inserted from two to four or five feet in the ground, are often subject to the depredations of white ants, and to rapid decay.

The old palace at Amarapoora is built of teak, the roofs piled upon each other to a great height, diminish in size as they ascend, and form the appearance of a lofty spire. The exterior and interior parts are covered with gold leaf, and the

whole exhibits a resplendant object to the beholder. His present Majesty, who ascended the throne of his grandfather about June, 1819, has since built a new palace at Ava, a few miles below the former capital, of which he took possession about March, 1824.

The pagodas are solid masses of masonry, varying in their height, of a conical form, covered with plaster formed of sand and lime, and many of them with gold leaf. The large Pagoda, situated about a mile and a half in a north-west direction from Rangoon, and called *Shwadagon Porah*, is a splendid and magnificent monument of heathen superstition and idolatry. According to its history, the foundation was laid soon after the supposed annihilation of Gautama. If this be true, it must have existed for a period of about two thousand and three hundred years. Since its erection its size has been increased by successive additions. The story relates, that a short time previously to the expiration of Gautama, two merchants, who were brothers, went to pay him homage, and make him offerings; on desiring some memorial of him as an object of worship for their countrymen, he lifted up his right hand and stroking his head, extracted four hairs and presented them to one of the merchants; then with his left hand extracting four more, and presenting them to the other, he commanded them to go to the hill *Thien-kok-tara*, and under the patronage of the king of *Ookka-laba*, (near which place the hill was situated) enshrine them with the staff of *Kaukka-than*, the water-dipper of *Gau-na-gon*, the bathing-garment of *Katha-pa*, his divine brethren who had preceded him. The waters of the five great rivers *Genga*, *Yamona*, *Atseera-watec*, *Mahee*, and *Thara-poo*, and of the five hundred lesser rivers, were not sufficiently excellent to wash the hairs for the purpose of enshrining

them; nor were the waters of the lake *Ana-watat*; the waters of the hill *Thien-kok-tara* alone were sufficiently excellent for this purpose. They hearing the command, and not having provided themselves with the means of pursuing their journey, *The-gya*, the king of the celestial regions, transforming himself into a commander of a ship, presented himself to the brother-merchants, with a ship in perfect readiness to depart. Having deposited the hairs in a ruby box, and this box in a small vessel with a deck of silver, gold, and ruby, and all this placed upon a teapoy stand and put on board, they commenced their voyage. After various adventures they arrived at the place where *Shwa-dagon* now is, and on searching, found the other three relics, which, with the eight hairs of Gautama, they deposited together with immense treasures in a vault, over which they erected the pagoda.

The king of the country authorized splendid festivities on the occasion, and assisted with a large number of men in digging the vault and erecting the pagoda. Even *Thegya*, monarch of the *Nat* regions, was not idle. The country at that time was called *Heng-tha-wa-te*, and still, as a province of the Burman Empire, bears the same name. The capital, situated near the place where Rangoon now stands, was called *Ookka-laba*. As a further account of this magnificent monument may hereafter be given, it is not necessary now to be more particular.

From the description above given of the dwelling houses, the transition is easy to a correct inference relative to the furniture which they contain. A few mats answer the purpose of beds, couches, chairs, and tables, and two or three wooden plates of Burman manufacture, or of coarse earthen ware imported, form the breakfast and dinner service. A small box or two, or as



many baskets, contain the wardrobe of the family. Those, however, who have the means, indulge themselves in the use of a bedstead. Although in their houses and persons the appearance of cleanliness is not peculiarly attractive, yet in this respect they maintain an equal grade with their western neighbours. But this is not saying much in their favour. They certainly do not exhibit, particularly in their houses, any special regard to neatness; nor on the other hand, can they be considered as inattentive to their personal appearance. Both sexes enjoy the comfort of frequent bathing. They are much addicted to the practice of chewing beetle, and in the disposition of the saliva, which the practice produces in great abundance, they are not particularly nice. The most respectable part of the community accommodate themselves with pigdannies and beetle-boxes, the bearers of which are in constant attendance. These materials are of gold, silver, or less valuable metals, according to the rank or circumstances of those who use them. They universally anoint the head with oil, and as their hair is permitted to grow to its natural length and density, without the frequent application of a comb, a convenient situation is afforded for the accommodation of vermin; and, as the Burmese religion prohibits the destruction of life, their propagation is seldom interrupted, except by casualties.

On public days, days of worship, and when visiting, it is an object among them to put on the appearance of neatness in their persons and apparel. The women are usually dressed in long white cotton loose gowns, with cotton, cotton and silk, or silk petticoats of variegated colours striped. The men wear gowns a little similar to those of the women, with cotton or silk plaid cloth, decently wrapped around their loins, and hanging in front below the knees. The wo-

men wear their hair collected into a knot on the back part of the head, while the men twist theirs into a spiral form upon the top, encircling the head either with a chequered, or a white muslin handkerchief, folded to a narrow width. The men commonly tattoo themselves with various figures upon their thighs, the abdomen, and the loins. The shoes of both sexes protect only the sole of the foot, having two loops into which the great toe and the other four are inserted. They are manufactured of wood, or of hides of cattle. The women, to render themselves more attractive rub their faces with a fine powder made of the bark of a species of sandal, highly odoriferous, and sometimes colour with a beautiful red the nails of their toes and fingers.

In the management of internal household affairs, the wife takes the principal share. She goes herself to the market, or directs purchases to be made, and superintends the cooking or does it with her own hands; and, as opportunity presents, brings in her contribution to the domestic establishment, by spinning, weaving, trafficking in bazar articles, or by keeping a shop and vending merchandize. In conducting the general family concerns she is by no means excluded; her judgment is consulted, given with perfect freedom, and seldom entirely disregarded. The female branches of a family are not recluses here; neither are they reserved, or shy in their manners: they form a constituent part of domestic and public society. They esteem it happy to become mothers, but consider the birth of a son, a more fortunate event than that of a daughter. They in general nurse their children till they arrive at the age of three or four, but are seldom blessed with a numerous progeny. The increase of population, therefore, is slow.

The national community may be

divided into three classes, the official, the middle, and the servile. Principles which regard the general good, are so seldom found in strong operation, that the state of society is unfavorable to the promotion of public happiness. The first class, or those who share in the government, receive no salary; they depend for their subsistence and the continuation of their honours, upon the emoluments arising from bribery, extortion, and the vices or misfortunes of the people. This continually renders them objects of suspicion to the lower classes. The middling class is composed of tradesmen and mechanics, or those who supply the natural and artificial wants of the public. The servile class is that unfortunate portion of the community, who, having contracted debts, from necessity or from some other cause, to an amount beyond their means of liquidation, dispose of their *personal service* and often of that of their families, for the required amount to any person who will be responsible for the sum. This is done either with or without security. They receive their support from their proprietors, and serve them as they may be required. They are voluntary bond-slaves, the judicial system of the country allowing individuals to answer the demands of their creditors by a surrender of person and personal service, and that of their wives and children. They are subject to the discipline of their proprietors, but they may complain to the magistrate, when they are punished to an immoderate extent. They have the liberty of taking up their slave-bond, should they ever have the means of doing so, and of changing their masters according to their pleasure if such an opportunity of transfer occur as they think will produce comfort or advantage to themselves. As they are not under personal restraint, nor guarded, nor subject to any mark of igno-

miny, they very often find it convenient to remove without the concurrence of their proprietors, leaving them to contemplate their slave-bonds with some such feelings as a creditor views the bills of a bankrupt debtor. They are not disposable property at the will of their masters, but they may be called upon by them at any time to pay their debt, on which account, if they do not prefer running away, they are under the necessity of making another self-disposition wherever they can find a purchaser. It need scarcely be said, that this class of individuals are exempted from taxation, and from many vexations to which the other classes are subjected. If they commit any act which exposes them to the notice of the government, their owners must deliver them up, if they have not escaped beyond their reach; or else adjust the matter themselves, in the best manner they are able.

The lower classes, when in the presence of those exercising official authority, discover symptoms of the most abject servility; fear, rather than esteem or respect, being the predominating principle of their minds. The officers of government however, dare not, in a flagitious and public manner, commit acts of violent spoliation; yet, when they can make an individual a subject of official notice, they never fail to harass him to the utmost of their power; and in this case his property and person become insecure. Those daring attacks of robbers, which frequently happen, and that disposition to thievery which greatly prevails, undermine the confidence regarding security of person and property, which would otherwise be enjoyed. These acts of nocturnal depredation are frequently committed by those, who, under an equitable government, would be the protectors of the defenceless. These are the peons, or emissaries of government, who, as they are



the most insolent and rude in their manners, are also the most violent and outrageous in their attempts upon the property of others.

But the insecurity of person and property is greatly augmented by the equivocal nature of judicial proceedings. In these the love of lucre and the influence of bribery, so generally predominate, that it is a most dangerous thing to fall into the hands of a man in power. When parties are engaged in any litigation, they can form no idea how and when it will terminate; and when an individual is so unfortunate as to find himself in the hands of government on any account whatever, he has no standard of justice, no rule of equity, to which he can appeal, with the certainty of maintaining his cause. At all events, he is sure to come off *a loser*. The Burmese governors, not considering themselves under any civil or moral obligation to protect the innocent, and finding it to be their gain to punish the guilty, as their support depends almost entirely upon judicial business, make it their principal endeavour to find out guilt, or to create materials on which to institute trials. In all trials, those who are implicated are always considered guilty till they can prove themselves innocent, instead of being regarded innocent, till they are proved guilty. An innocent person, therefore, can never lay claim to justice, but must prepare to meet the issue of his cause, with as little expense as possible.

Veracity of evidence, and facility in summoning witnesses, which render the administration of justice easy, and, when they constitute the basis of legal decisions, a blessing to society, are here wanting in a lamentable degree. Every witness is obliged to pay the expense of being summoned, and with the prisoner at the bar, is sometimes made to undergo the infliction of corporal chastisement to

elicit evidence in the case. All persons, therefore, who are personally acquainted with any fact that may render its perpetrator criminal, withhold their knowledge of it, and endeavour to make it appear that they are wholly ignorant of the subject. When they witness any circumstances which they think may be cognizable by government, they will even forbear to see their issue, and convey themselves away that they may remain ignorant, and that it may be said they were not present. When not only the accused is held guilty, but the witnesses of his offence are in a measure implicated therein, it must needs follow, as the case really is in Burmah, that all judicial proceedings are loaded with embarrassment, and that their issue, whether just or unjust, is extremely doubtful.

A witness, in giving his testimony, does it orally with or without an oath, according to the will of the magistrate; and his evidence is written by a scribe of the court. An oath is administered before a pagoda, and consists in imprecating on himself curses of the most horrid description, in case of false testimony. Sometimes parties in law are under the necessity of deciding the matter in controversy by ordeal, the usual form of which is by water. The disputants are, with much ceremony, conducted to a tank, and by the proper officers led into it: their heads are then immersed and held beneath the surface of the water, until one or other of the parties struggle to be relieved. He who has not the power of retaining his breath any longer, is cast, and suffers to a considerable extent both in person and property. Burning candles is another species of ordeal; he whose candle is first consumed, has the sentence pronounced against him.

Trials are often protracted to a great length, by various intrigues of the magistrates. Not being reg-

ulated by any written laws in their proceedings or decisions, their own will and pleasure are made the rule of their official duties. There are written laws in the country, but they are not generally known, arbitrary power having rendered them in a measure obsolete.

All judges, and other officers of government, obtain their appointments by purchase. There are few instances in which merit is rewarded by civil honours. When an office becomes vacant, there are applicants with their offers and promises, ready at the source from whence the vacancy is supplied, whether it be the King, the Imperial Court, or a Vice-royalty. Presents are made according to the probable emoluments of the office, and the patronage of the high dignitaries is never bestowed without a proper pecuniary consideration.

All orders, and intelligence of national concern, are conveyed by dispatch to the various authorities whom they may concern. Private communications of individuals are made as occasional opportunities may present, the advantages of posts and post-offices not yet being known.

From the foregoing remarks it will be easily perceived, that there is an entire absence of every paternal trait in the character of the government. The King is the great feudal lord of the empire. His subjects exist for him and for his pleasure, their persons and all their acquisitions being subject to his control. He bears the sword of death, and can order it to fall upon the necks of men without the form of a trial. He has power, like the ancient monarch of Babylon, to give both law and religion to his people. The members of his court know that their honours, and even their existence, depend upon their contributing to his pleasure, whatever the passion be which is to be gratified. From the King, therefore, through his ministers of state, and

down successively through the various ranks of office, despotism, with all its horrors, descends to the lower classes of the community, restraining the perpetration of flagitious crimes, not by the encouragement of virtue and morality, but by the terrors with which it is armed.

The system of taxation is irregular and arbitrary. The High Court, and the Vice-roys, levy taxes to any amount at pleasure, and enforce their payment in the most rigorous manner. The revenue of the country arises from three sources; customs on imports and exports, land duties, and taxes on householders. Of all imports the King takes the tenth of the article itself; and two or three per cent. besides is generally subtracted by the collectors. Land duties are altogether uncertain, not being regulated by the quantity of land under improvement, but by the quantity of produce. Household taxation is the most irregular, arbitrary, and oppressive. In this branch of revenue or rather of taxation, bullion only is required. The payment of this the people are ever anxious to avoid, and when it becomes excessive, they will change their place of abode to avoid payment, and to escape the rigorous method by which it is exacted. It is a fact, that during the last Vice-roy's administration in Rangoon, particularly when at the commencement of 1824, the government were engaged in making preparations for war, taxation was so insupportable, that multitudes left the province, and took up their abodes elsewhere.

With the advantages of coining money, the Burmese are wholly unacquainted. Gold, silver, and lead, are the current medium, and pass by weight. The standard weight is a *tickal*, which is about one-fourth heavier than a Sicca Rupee. The latter metal is used only in the daily bazar purchases. The silver currency is of various



alloy, and prices of articles are regulated by the quality of the bullion in which payment is to be made. Previously to the present war, pure gold was worth eighteen times its weight in silver of probably about five per cent. alloy, which was the best then current.

There ever has been a standing regulation prohibiting the exportation of gold and silver. This presents a strong probability that there must be much of both in the country. The common use of gold in personal ornaments, and the quantity of gold leaf employed in gilding pagodas and images, is an indication that there is no scarcity of this precious metal. It is stated as a fact, and on grounds not to be lightly discredited, that his present Majesty has an immense number of bars of pure gold and silver in the royal warehouses at the capital, the fruit of many years' income.

The Burmese, in their general character, exhibit many features appalling to those feelings to which a Christian education has given a tone. The high regard which they entertain towards themselves, their religious institutions, and their own manners and customs, engenders a species of pride and vanity perceptible in every class of society. As an apology for this, it may be observed, that the limits of their own empire have circumscribed the extent of their observations and travels. Few Burmese of respectability have penetrated into other countries, or begun in any way an acquaintance with the manners and customs of other nations. The few foreigners who have visited them, have not been viewed in an advantageous light, and therefore, have been incapable of producing any deep impression in their favour; hence they have not been much respected. They are wholly unacquainted with the world, its notions, and its institutions; geography and astronomy are to them really unknown, and they are left to those

false conceptions on these subjects which their own system of religion inculcates.

Where there is no regular system of taxation, and no public treasury from which officers of government receive regular remittances as a compensation for the performance of their official functions, where the most important offices are virtually put up to sale, it must be expected that the vicious propensities of the human heart will find scope for exercise in an extraordinary degree. This is the case in the Burmese empire. The higher orders are not animated by a spirit of honesty or benevolence, integrity seldom imparts any of its virtue to their proceedings, falsehood and duplicity are imprinted upon their engagements, and the common people are agonized under the severities inflicted upon them. As the scale of morality is depressed among the higher orders, and honesty meets with little encouragement, there are few inducements presented of a temporal nature to incline the common people to be virtuous beyond what is merely necessary to keep beyond the reach of the arm of power.

While an opinion so unfavourable to the general moral character of the Burmese must, however, be entertained, the circumstances in which that character has been formed should be taken into consideration, although not as a palliation of vice. They have evidently laboured under very great moral and civil disadvantages. They have a natural disposition capable of being improved even under common means; and when the impediments and restrictions which tyranny now imposes shall have been removed, and the means for becoming acquainted with the salutary effects of other principles shall have been introduced among them, there is reason to expect that the best hopes which may be entertained of them, will be fully realized.

## MISSIONARY INTELLIGENCE.

### BURMAH.

EXTRACT OF A LETTER FROM REV. GEO.  
D. BOARDMAN TO A FRIEND IN SALEM,  
DATED

*Chitpore, (four miles above Calcutta,)*

*Dec. 13, 1825.*

Rev. and very dear Sir,

It gives me much pleasure to write to you from the shores of India. Through the goodness of an ever kind and gracious God, we arrived at the Sand Heads on the 23d ultimo, after a voyage of 127 days. As the N. W. monsoon had set in, we were slow in our passage up the Hoogly, and did not arrive at Calcutta till the 2d inst. And here we desire to raise our Ebenezer and to say, "Hitherto hath the Lord helped us, and henceforth may we be entirely devoted to his service."

We had a very agreeable voyage from Philadelphia, where you left us. The captain, officers, supercargoes, and physician of the ship were very kind and obliging. We feel much indebted to them all, particularly to captain Sheed for his indulgence and politeness, and to Mr. Blaikie, for his constant friendship, his interesting company, and pious example. We sincerely wish that all our Missionaries might be favoured as we have been, with a pious supercargo.

We had a religious service at meals, evening prayers in the cabin, and, when the weather allowed, we had public worship in the steerage, on Lord's day morning. These services were attended with a very pleasing degree of propriety, and sometimes, with an encouraging solemnity. Allow me to add, that we entertain a hope that one of the sailors was converted on the voyage. We had nothing in all our passage of an unpleasant nature, to interrupt the constancy, friendliness or familiarity of our intercourse with the gentlemen on board, and even all the crew seemed fond of shewing us kindness. And although we have great reason to

lament our unfaithfulness and unprofitableness in the service of our Redeemer, we hope we have had, at times, some suitable sense of divine things. To say the least, we have had great pleasure, and, I trust, we have found great advantage, in studying the word of God. To this we have directed our chief attention during the voyage.

As I intend writing to you at some length on several subjects, relating to the Mission, you will excuse me if I leave the further particulars of the voyage to be mentioned in my journal, and in letters to my friends. I shall endeavour to forward the journal very soon, if not by the first ship.

The report of our being at Sand Heads, reached Calcutta several days before we did, and our friends had made a kind preparation to receive us. Soon after coming in sight of the city, we had the pleasure of welcoming on board the Asia, our Missionary brother, the Rev. Mr. Hough. He informed us, that the Burman war was renewed after an armistice of several weeks, and that no well authenticated accounts had been received from our dear friends Judson and Price at Ava. It is generally supposed that they are imprisoned with other foreigners, and have not the means of sending round to Bengal. It is painful to add, that our justly esteemed friend, the Rev. John Lawson is no more. He died on the 22d of October, after an illness of several months which he endured with much Christian resignation. His death was very tranquil and happy. His eldest daughter, aged 14, died since our arrival. Mr. Hough also informed us, that he expected to sail for Rangoon in a day or two, that his passage was engaged and paid, his furniture on board, and his family ready and waiting at Bow Bazar for orders to embark.

At noon, Dec. 2, we came on shore and were accompanied by our dear Mr.



Blaikie to the house of Mr. William H. Pearce, in Circular Road, where we were very kindly received by our English brethren Pearce, Penney and Yates. Here we found Mrs. Colman waiting with a carriage for Mrs. Boardman and myself to ride out in the evening to this place. The cottage we occupy was formerly the residence of our esteemed friends Mr. and Mrs. Eustace Carey. Mr. and Mrs. Wade, Mrs. Colman, Mrs. Boardman and myself compose a very happy American family. But we apprehend it will not be prudent for us to continue here during the approaching hot and the rainy season; and we shall probably remove to Calcutta, in February, unless there is a prospect of our proceeding to Burmah, where we long to be labouring. We feel an ardent desire to be employed in teaching to the Burmans the unsearchable riches of Christ. We are not yet discouraged by the dark cloud which has overspread our prospects in Burmah. We still hope and trust, *we firmly believe*, that eventually this war will tend to advance the cause of Christ in Burmah. We hope our friends at home will not be discouraged, but will continue in prayer, and withal, praying for us that the cause of God may lie near to our hearts, and that we may be thoroughly furnished unto every good work.

I remain, Rev. and dear Sir,

Yours in the service of Christ,

GEO. D. BOARDMAN.



EXTRACT OF A LETTER FROM MRS. BOARDMAN TO A FRIEND IN SALEM, DATED

*Chitpore, Dec. 14, 1825.*

My dear Mrs. B.

UNITE with me, my respected friend, in gratitude to God, that he has preserved us through the dangers of a long voyage, and permitted us to land upon a heathen shore. O may this renewed assurance of his kind care, have a salutary effect upon my mind. May it inspire in my soul, emotions of gratitude unknown before, and lead me to give myself entirely and unreservedly to God. May it teach me confidence in his promises, and fill

me with ardent desires to be constantly employed in his service.

As it is my intention to send you extracts from my journal of the voyage, it is not now necessary for me to enter into particulars respecting it. I can say, that it was remarkably pleasant. We probably came under the most favourable circumstances. Our suffering from sea-sickness, was much lighter than we had anticipated. Our accommodations, though by no means handsome, were convenient and comfortable as we could desire. Our table was well furnished with all the necessities, and many of the luxuries of life. Capt. Sheed, and the other gentlemen on board, treated us with the greatest kindness, and appeared solicitous to render our situation agreeable. In the society of Mr. B—, the chief supercargo, we took much delight. He is a gentleman of eminent piety, belonging to the Presbyterian denomination. We had evening devotions in the cabin. The captain, supercargoes, physician, officers, and a passenger in the steerage usually attended. When the weather allowed, we had divine service between decks, on the Sabbath. A precious privilege!

While at sea, my time was spent in a very agreeable, and, I hope, not unprofitable manner. While passing the Cape of Good Hope, the weather was so rough, that we found it necessary to have our "dead lights" in. Then I could neither read nor work, without danger of injuring my eyes. The principal books I read besides the Bible, were, "The life of Parsons," "Lowth's Lectures on Hebrew Poetry," a part of "Fuller's Works," and a small portion of "Jones's Church History." The latter work I intend finishing as soon as I find time. Supposing the study of the word of God well calculated to prepare my mind for the Missionary work, I directed my chief attention to that. We had one very interesting exercise in which Mr. Blaikie, Mrs. Fowler, Mr. Boardman and myself united. During the week, we each collected as many passages of Scripture as we were able, upon a subject previously named; and, on Sabbath eve, we compared our separate lists, and conversed freely upon the doctrine or duty, con-

cerning which we had written. After this, the subject for the ensuing week was proposed. In this manner, we discussed many of the most important doctrines and duties contained in the Scripture. It was my practice to copy into a book made for the purpose, the texts selected by each, thinking that Mr. Boardman and myself might find the collection useful, at some future time.

As we drew near Calcutta, our anxiety respecting the fate of our dear Missionaries at Ava, increased. We trembled when we thought of the disturbances in Burmah, and there was only one spot where we could find peace and serenity of mind. That sweet spot was the throne of grace. Thither we would often repair, and lose all anxiety and fear respecting our dear friends, our own future prospects, and the Missionary cause in Burmah. It was sweet to commit *all* into the hands of God. If not deceived, we felt the importance of constantly pleading for a suitable frame of mind, to receive whatever intelligence was for us, and for a disposition to engage in the service of God, at any time, and in any place, he might direct. We considered it our duty to supplicate for grace to support us in the hour of trial, and for direction in time of perplexity, rather than to employ our minds in anticipating the nature of future difficulties, or in fancying how we should conduct in an imagined perplexity. This is still our opinion.

On the 23d of November we took a pilot on board, to conduct us up the Hoogly to Calcutta, and three days after we saw a sail, which was said to be Mr. Jones's brig. It bore down upon us immediately. Our highly esteemed friend, Mrs. Jones, was on board. We received an affectionate welcome from her and Mr. Jones, and an invitation to make them a visit after their return to Calcutta. Mrs. Jones is passing a little time at the Sand Heads, for the improvement of her health. Mrs. Fowler remains with her. Mrs. Jones received your communication by the George.

We learned from Mr. Jones that no authentic intelligence had been received from the brethren at Ava. The prevail-

ing opinion in Calcutta is, that they are imprisoned: Still there is very great uncertainty respecting their fate. But we feel sweet peace, arising from the consideration, that they are in the hands of a kind parent, "who will never leave nor forsake them."

When we were in sight of Calcutta, Rev. Mr. Hough came in a boat to see us. We feel grateful to him for this kind attention. On Friday, the 2d of this month, we were so happy as to land on the shores of India. The English Baptist Missionaries, Rev. Messrs. Penney, Yates and Pearce, with their wives, received us with much cordiality and affection. With them, we found our dear Mrs. Colman. Having been apprised of our approach, she had come from Chitpore, to convey us out to the residence of Mr. and Mrs. Wade. Accordingly, in the evening we rode to Chitpore, our present place of residence. Imagine, dear Mrs. B. our joy at meeting those with whom we hope to be employed in labours of love, among the poor Burmans. I shall not attempt to describe the emotions of my heart, when I entered the little bamboo cottage, we now occupy. You have probably seen a description of it, in one of Mrs. Wade's letters, published in the Magazine. Were I skilled in drawing perspective, I would send you a picture of the charming landscape, seen from our verandah. In a little hut near us, Ponchoo Christian and his family reside. He and his wife are converts to the Christian religion. The Rev. Mr. Carey, who formerly occupied this house, was instrumental in their conversion. O, your bosom would glow with grateful rapture, to hear their songs of praise, and listen to their fervent prayers. We prefer living in this retired spot, with dear Mr. and Mrs. Wade, and Mrs. Colman, to a situation in Calcutta. Our expenses will be much less here, than in town: we can also have more time to devote to study, as we shall be less liable to interruption. We also consider it important to be with Mr. Wade, while studying the Burman language.

The war in Burmah still continues. There is, at present, very little prospect of our going to Rangoon soon. We still

look to Burmah as our earthly home, and daily pray that we may, ere long, be permitted to enter that field of labour. We rejoice that we can commence the study of the language in Chitpore. We have not, for an instant, regretted that we embarked in this undertaking. We rather rejoice in the privilege.

The Rev. Mr. Lawson, of Calcutta, is no more. He has left an afflicted widow and eight young children to feel his loss. Since his death, Mrs. Lawson has followed to the grave, her eldest child, a lovely daughter of 14.

Yours with much respect and love,

S. H. BOARDMAN.



EXTRACT OF A LETTER FROM THE SAME  
TO THE SAME, DATED

*Calcutta, Jan. 23, 1826.*

My dear Mrs. B.

In compliance with the advice of our friends, we are now residing in a pleasant little house in Calcutta. I regretted exceedingly to leave the peaceful retired shades of Chitpore, and dwell amid the noise and commotion of a city. But duty appeared to require it, and we all cheerfully submitted. I feel, my dear friend, that we are wanderers. I can look to no place as my earthly home, but Burmah. And we daily plead with our heavenly Father to prepare the way for us to enter that benighted region. Still I hope I am willing to submit to whatever shall be the will of Providence, in relation to the place of our future labours, even though some of my fondest anticipations should thereby be disappointed.

The last official accounts from Burmah stated that a decisive victory had been gained by the British at Promé. We have not yet heard from the brethren at Ava. As it is expected that the British army are now on their march to the capital, if not arrived, we shall probably soon hear the fate of the servants of God in that place. O that our Father in heaven may prepare our hearts for whatever intelligence we may hear.

My dear Mrs. B. I wish to write many more things, in which you would be

deeply interested, but my time will not allow. On Monday last, I attended the examination of Mrs. Colman's schools. Imagine my feelings at seeing ninety-two little Bengallee girls (whose mothers were kept in the most degraded ignorance and superstition) taught to read the Scriptures. This sight was sufficient to melt the hardest heart, and cause the most unbelieving Christian to exclaim, "What hath God wrought?" This was only one division of the schools. The whole number belonging to this society is nearly four hundred. There are also many other interesting schools in Calcutta.

Mr. and Mrs. Wade, with Mr. Boardman and myself still compose our family. We are very happy in each other, are blessed with excellent health, enjoy facilities for learning the language, and in short, possess all we could desire. We feel our want of ardent piety. Surely the Missionary life is one that requires a peculiar share of divine grace. Pray for us, my beloved friend, O pray for us, for we are weak and sinful.

Yours with sincere respect and affection,

S. H. BOARDMAN.



CESSATION OF HOSTILITIES IN BURMAH.



BENGAL HURKARU.



*"Calcutta, Jan. 20, 1826.*---At half past seven this morning, we received an extra Shipping Report, announcing the arrival of the Enterprise, steam vessel, Captain Johnstone, from Rangoon, 14th instant. She brings the satisfactory intelligence of *Peace with the Burmese.*

After the battles of the 2d, 3d, and 5th, Sir Archibald Campbell moved on to Iatnago, 120 miles in advance of Promé, through a country fortified with the strongest stockades, but which had been deserted; the enemy had suffered severe loss by the cholera, and the ground was strewn with the dead in groups of 20 and 40. Immediately on the arrival of Sir Archibald at Iatnago, he was met by the first Minister of the Zootoo, sent ex-



pressly from Ava, to sue for peace; and after several conferences, this boon was granted to him on the following terms: viz.—The cession of Mergui, Javoy, Yea, and Arracan to the British; Ava to receive a Resident, and at Rangoon a Consul, together with the payment of one Crore of Rupees (ten millions.) The preliminary treaty was granted the 3d, and 15 days were allowed for the ratification to arrive from Ava.

When the army advanced from Promé, Sir James Brisbane, in the *Diana*, moved up with the flotilla, and passed several batteries, mounting 15 to 20 guns, of heavy calibre, without molestation, so great was the dread of provoking further vengeance.

His Majesty's ship *Champion* left Rangoon on the 10th inst. having on board Capt. Snodgrass, with the dispatches, but was not seen by the *Enterprise*."

## RELIGIOUS INTELLIGENCE.

### BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

On Wednesday, April 26, the Baptist General Convention commenced its fifth triennial session in the Meeting-house of the Baptist Church in Oliver-street, New-York.

The meeting was opened with prayer by Rev. John Stanford of New-York. The Rev. Robert B. Semple of Virginia was chosen President of the Convention, and Mr. Enoch Reynolds was chosen Secretary. As Mr. Reynolds was prevented from attending the Convention by sickness, Rev. Howard Malcom was appointed Sec. pro tem.

In the evening, the Rev. Jesse Mercer of Georgia, preached the Convention sermon, from Matt. xxviii. 19, *Go teach all nations*. In his illustration of this passage, he shewed whose duty it was to preach the gospel; the nature and extent of their commission; and the encouragement which they have to go forward in the discharge of their duty.

The following is a list of the Delegates certified by the Committee of elections, as entitled to a seat in the Convention, and accordingly admitted.

#### DELEGATES.

*Maine.* Rev. T. B. Ripley.  
*Vermont.* Rev. Joseph W. Sawyer,  
 Rev. Jonathan Merriam, John Conant, Esq.  
*Massachusetts.* Rev. Lucius Bolles, D.D.  
 Rev. Daniel Sharp, Rev. Francis Way-

land, jr. Rev. James D. Knowles, Rev. Gustavus F. Davis, Rev. Jonathan Goings, Rev. Abiel Fisher, Rev. B. C. Grafton, Rev. Bela Jacobs, Rev. Henry Jackson, Rev. Irah Chase, Heman Lincoln, Esq. Jonathan Bachelder, Esq. Dea. James Loring.  
*Rhode-Island.* Rev. Stephen Gano, Rev. David Benedict, Rev. William Gam-mell.

*Connecticut.* Rev. Asa Wilcox.  
*New-York.* Rev. S. H. Cone, Rev. John Stanford, Rev. A. Maclay, Rev. Rufus Babcock, jr. Rev. A. Perkins, Rev. C. G. Sommers, Rev. Johnson Chase, Rev. E. Galusha, Rev. N. Kendrick, Rev. Daniel Putnam, Rev. Stephen Olmstead, Rev. Daniel Hascall, Rev. Leland Howard, Rev. Howard Malcom, Rev. J. C. Murphy, Rev. Lewis Leonard, Robert Thompson, Esq. William C. Hawley, Esq. Thomas Purser, Esq. Thomas Garniss, Esq. Joshua Gilbert, Esq. Wm. Colgate, Esq.  
*New-Jersey.* Rev. Thomas Brown, Rev. James E. Welch, Rev. G. S. Webb, Rev. George Patterson.

*Pennsylvania.* Rev. John L. Dagg, Rev. Joseph Maylin, Rev. William T. Brantley, Rev. E. Ashton, Rev. D. Jones.

*Maryland.* Rev. Samuel Eastman.  
*District of Columbia.* Rev. William Staughton, D.D. Professor William Ruggles, Rev. O. B. Brown, Rev. S. W. Lynde, Rev. L. Rice, Rev. Samuel Cornelius, Joseph Thaw, Esq. Isaac Clarke, Esq.

*Virginia.* Rev. R. B. Semple, D.D. Rev. Eli Ball, Rev. Noah Davis, Rev. Robert Ryland, Rev. John Kerr, H. C. Thompson, Esq. William Crane, Esq.

*South Carolina.* Rev. Joseph B. Cook.  
*Georgia.* Rev. Jesse Mercer, Abner Davis, Esq.

Committees were appointed on the affairs of the Columbian College, on the different Mission stations, and on other

objects connected with the general interests of the denomination. But as the Reports of these Committees will probably soon be published in an official form, we shall not here enter into a detail of the facts which they contain, or the measures which they recommend.

The most important acts, which have passed during the present session, are, first, the removal of the seat of the Foreign Missions from Washington to Boston. This arrangement has for several years been somewhat in contemplation on account of the peculiar facilities for such operation, which Boston presents. It has now been completed with entire harmony and perfect unanimity.

Another measure of equal importance which has been effected is the entire separation of the Missionary and Education concerns of the convention.—They had formerly been under the direction of the same body, but experience has for several years indicated that both would flourish much better apart. In pursuance of this conviction, the Trustees of the Columbian College, who were originally nominated by the Convention, were requested to vest the right of nomination in some other corporation, and the constitution of the Convention was so amended as to restrict its operations wholly to missionary exertion.

These alterations, after full discussion, were adopted without dissent, and entirely to the satisfaction of every party concerned. Resolutions were also passed expressive of the interest of the Convention in the success of the College, and various measures were with much promptness adopted, with the design of improving the state of its financial concerns.

At the close of the Convention, a large number of the friends of Columbian College assembled for the purpose of expressing their deep interest in the prosperity of that Institution. In the resolutions which they unanimously passed, they recommended to the Trustees certain arrangements, and expressed a determination that should they be adopted, they would use their individual influence in endeavouring to relieve the College from its present pecuniary embarrassments.

The following Officers and Board of Managers were chosen for the three years ensuing.

OFFICERS.

*President*, Rev. William Staughton, D.D.  
*Vice-Presidents*, Rev. Jesse Mercer,  
 Rev. Daniel Sharp, Rev. Obadiah B.  
 Brown, Rev. Nathaniel Kendrick, D.D.  
 JUNE, 1826.

*Corresponding Secretary*, Rev. Lucius Bolles, D.D. of Salem.

*Recording Secretary*, Rev. Francis Wayland, jr.

*Treasurer*, Hon. Heman Lincoln, of Boston.

*Trustees*, Abner Davis, Jas. D. Knowles, John L. Dagg, Enoch Reynolds, William T. Brantley, Elon Galusha, John Kerr, Spencer H. Cone, Joseph B. Cook, Wm. Crane, Bela Jacobs, Samuel Cornelius, Thomas B. Ripley, Jonathan Going, Henry Jackson, David Benedict, Thomas Stokes, Levi Farwell, Irah Chase, Stephen Chapin, Lewis Leonard, Abner Forbes, Gustavus F. Davis, John Moriarty, Asa Wilcox, William Gammell, Chs. Train, N. W. Williams, Stephen Gano, David Jones.

The Convention adjourned to the last Wednesday in April, 1829, to meet in the fifth Baptist Meeting-house in Sansom street, Philadelphia. Rev. Stephen Gano of Providence, R. I. was appointed to preach the introductory sermon, and the Rev. Daniel Sharp of Boston, in case of failure.

The session was a peculiarly laborious and trying one. On some subjects of great importance there was considerable conflict of opinion and feeling. But it is believed that towards the close, much harmony both of feeling and judgment prevailed. The brethren separated from each other with expressions of mutual confidence, and Christian affection, and in the indulgence of a hope, that if permitted to meet again on a similar occasion, the measures to which their attention would be directed, would to a happy degree approve themselves to the understandings of all, and unite all hearts.

SUNDAY SCHOOL UNION.

The Tenth Anniversary of the New-York Sunday School Union, was celebrated yesterday afternoon in the usual manner. The schools, to the number of sixty, males and females, with their teachers, in all numbering between five and six thousand, assembled in the Park at 3 o'clock, each school having a banner with its number, and appropriate devices and inscriptions. The order of the formation in the Park, had been previously designated in a diagram which was furnished to the superintendents and teachers, and the whole were paraded with the utmost regularity. The whole body then moved in procession from the Park into Broadway, and down to Castle Garden, which had



been generously tendered for the occasion by the proprietors. The female schools and teachers, to the number of at least two thousand, entered the garden first, and were seated in the flight of seats in front of the upper terrace of the garden wall. After them came the male schools, which were wheeled alternately to the right and left, on entering the garden, and marched up the stairs to the broad walk upon the walls. This was completely covered, and also the roof of the large saloon which stands on the walls over the gateway. This saloon, and the seats in front, was filled with ladies and gentlemen, as also the rear of the garden below. The broad stairs in front, as you enter the garden, were reserved for the officers of the Society, the clergy, residents and strangers, &c. which, together with every part of the garden, was completely filled. The whole number of people assembled, was from 10 to 12,000; and the appearance of the scholars of both sexes, all being neatly clad, and preserving the utmost order, was highly interesting. It was indeed a delightful spectacle to the philanthropist; for among all our public charities, instituted for the purpose of improving the moral condition of our race, this we hold to be the most important. It strikes at the foundation—where all the labours of mental culture should commence, in order to produce solid and durable effects. If these effects are not so visible upon the present generation as could be wished, still they will produce a full harvest in the next. But we maintain that the salutary influences of these schools are now abundantly visible. Look at the ten thousand poor children taught in our Sunday Schools now, and contrast their appearance and conduct with what both were ten years since; and what a wonderful difference do we behold! How sedate, how orderly, and how cleanly do they appear! But we have not room to pursue our reflections.

It appears that the schools connected with this Union have increased to the number of *sixty*, of which the following general statement is correct:

The number of male conductors is	538
Female do. (belonging to this Union)	236
	<hr/> 774

Of these, 417 are professors of religion, the remaining 357 are not professors.

There are of scholars—

White boys, - - -	3096
Coloured do. - - -	326
Do. Adults, - - -	94—3516
White girls, - - -	1325
Coloured do. - - -	103
Do. Adults, - - -	57—1485

Total Number of Scholars,	5001
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Of these, 2939 can read the Scriptures:

41 of the scholars have become teachers, one is now superintending a school, and another acts as Secretary. Returns of rewards are not complete. In 34 schools, 179 Bibles and 372 Testaments have been given, and about 9,700 Sunday Scholar's Magazines, for Scripture Proofs; 15 schools have established libraries; comprising in the whole 3668 volumes.

Com. Adv. N. Y.

#### AMERICAN TRACT SOCIETY.

As a national institution, affording the promise of great and extensive usefulness, this Society ranks next to the American Bible Society. We have therefore allotted more than the ordinary space to the Report of the proceedings at the celebration of its first Anniversary, which was held on Wednesday, May 10, at the City Hotel. The chair was taken at 10 o'clock, A. M. by the President, the Hon. S. V. S. Wilder, of Massachusetts. The meeting was opened by prayer by the Rev. Mr. Mortimer, of the Moravian church in this city. The President then opened the exercises by an appropriate address, after which the Annual Report was read by the Secretary, Mr. Hallock. The Report was very long, far too long to be read in a popular meeting, but it was written with ability, and contained much information of interest and importance. From this document it appears, that the corner stone of the Society's building was laid on the 10th of May, 1825. It is 80 feet in length, four stories high, and so large that the parts not immediately wanted, are rented for a sum equal to the interest of the money agreed on as the price of the ground and building.

During the year, 185 Tracts have been published, which form nearly six volumes of 400 pages each, and, when bound, are sold for \$3. The Society are in possession of 2000 stereotype plates, and several editions have already been published of some of the tracts. The number of pages printed by the Society is eight millions and fifty-three thousand, all of which have been sold or distributed. A considerable number of tracts in the Spanish language have been issued by the Society, for Mexico and South America, from which countries urgent requests have been received for supplies. The New-York and South-Carolina State Societies have become Auxiliaries to the National Society; and the whole number of its Auxiliaries amounts to seventy-five.

The expenses for the first year were \$10,129. The receipts were \$10,153 78, about two thousand of which were from Auxiliaries in payment for tracts sold—leaving a small balance in the Treasury. The Society are now under large engagements for paper, printing, binding, &c.



and depend on the support of the public. The remaining expenses of the building will in a few years be defrayed by the sums received for rents.—[*ib.*]

TENTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

The Tenth Anniversary of this National Institution, was celebrated on Thursday, May 11th, in the Middle Dutch Church. In the absence of the venerable President of the Society, the honourable JOHN JAY, the Chair was taken by the Hon. JOHN COLTON SMITH, (of Conn.) one of the Vice Presidents. On the left of the Chair sat His Excellency DE WITT CLINTON, Governor of the State of New-York, and on the right, Judge THOMPSON of the U. States' Court.

The Annual Report, containing a history of the proceedings of the Society since the last anniversary, was then read by the Rev. CHARLES G. SOMERS, one of the Society's Secretaries, from whose pen this valuable document is understood to have proceeded.

The receipts of the treasury, and the circulation of the Scriptures, have both again exceeded those of the preceding years; the former by \$6578 83, and the latter by 3881 bibles and testaments. During the year which has now ended, there have been printed at the Depository, or are now in the press, 28,250 bibles in English, 4000 in Spanish, and 2000 in French; making a total of 34,250.—Of testaments, there have been printed 44,450 in English, and 2000 in French—46,750: making a total of both, of 81,000; which, added to the amount stated in the Ninth Report, of 451,902, makes a grand total of 532,902 bibles and testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and in Lexington, (Ken.) or otherwise obtained for circulation during the Society's existence. Plates for a pocket bible have at length been completed, though after some delay, and an edition of 2000 has been put to press.

The issues from the Depository from the 30th of April, 1825, to the 1st of May, 1826, have been as follows:—31,154 bibles; 35,927 testaments; 52 Mohawk Gospels, and 1 Delaware Epistle. Total, 67,134. Which, added to 372,913 bibles and testaments, and parts of the latter, issued in former years, make the whole number issued from the commencement of the institution to be 440,047—exclusive of those issued by the Kentucky Bible Society and printed from plates belonging to this Society, and those which have been procured by Auxiliary Societies from other quarters. The issues of the scriptures

in foreign languages has been considerably augmented during the past year. The account is as follows:—Spanish bibles, 2,705; French, 203; German, 157; Dutch, 1;—3,066. Spanish testaments, 2,681; German, 261; Portuguese, 1;—2,943. Total of both, 6009.

The Managers have availed themselves of all the means in their power to ascertain the wants of our country, and have applied the remedy, so far as their duty required, and their resources permitted. From every section of the United States, however, the calls for the Scriptures have become increasingly loud and importunate.

Various applications having been received from missionaries in the West-India islands, for supplies of the scriptures, for their respective congregations who were unable to procure them, small grants were made to individuals during the preceding year; but learning that an active Society existed in the central Island of Antigua, the Board have made a grant to that institution for distribution, of 200 bibles, and 400 testaments.

A supply of the scriptures in English and Spanish, has been granted to the Missionaries in the Sandwich Islands, for supplying vessels visiting those places, and to enable them to avail themselves of opportunities of sending Spanish bibles to the opposite coast of Spanish America. Some French and Spanish bibles have also been entrusted to a gentleman for sale in Hayti, where they have been purchased with avidity, and an additional supply solicited. The (Catholic) priest where the gentleman resides, favors their distribution, and recommends their perusal in his sermons. Grants have likewise been made to gentlemen in different parts of South America, who have either offered their assistance, or been recommended as agents, in distributing the Scriptures in those interesting regions.

Among the interesting facts upon which grants from the Society have been formed, it is mentioned that in one of the Northern counties of this State, the Auxiliary Society, copying the example of the county of Monroe, determined by actual inquiry to ascertain the number of families in the county which were destitute of the Scriptures, and raise the means of supplying the deficiency. But the results of the investigation proved that the means of the Society were inadequate. Individual donations were then made, and the Secretary of the Society gave 100 dollars himself. Still there was a deficiency; whereupon this Society was applied to, and provision was thus made to place the bible in every house in the county.

Although so much has been done, the managers are persuaded that the work of benevolence has but just commenced. The printing and distribution of fifty or

sixty thousand bibles a year, is by no means adequate to the wants of the destitute of our present population. If, therefore, that population were to remain stationary, a far greater number must be provided; but when we consider how rapidly our population increases, affording a prospect that it will be doubled in twenty or thirty years, what a powerful appeal does the prospect make to the benevolent for far greater exertions than have as yet been made!

In regard to the destitute situation of various regions of our own country, in addition to facts which have been ascertained and stated in former reports, the managers mention the following particulars:—In Illinois, one fourth of the twelve thousand families composing the population of that state, are unsupplied with the Scriptures. In Wayne county, Ohio, the Bible Society reports that 654 families have been found destitute, and five towns remain unexplored. In Brown county, Ohio, 985 families are in a similar condition:—The report of the Bible Society in Scott county, (Ken.) declares that in one district of that county, out of 559 persons subject to taxation, 260 were found destitute of the Scriptures; in another district, 267 out of 400; and in another 327 out of 572. In nine out of the thirty six counties of Alabama, the most highly improved parts of the state, 2378 families have been found destitute, while only 2695 families in the same counties were supplied. It is estimated that 7134 families are destitute in the other counties of that state. The Secretary of one of the Societies in Indiana, estimates the number of families in that state at 40,000, not more than one half of which number have an entire copy of the bible.

Many other facts of a similar character might be presented, from other states in the South and West; but the Managers choose rather to turn their attention nearer home, where, within the state of New-York, facts have been disclosed equally painful to every Christian heart. In Oswego county, one fourth part of the families are destitute. In nine towns of Livingston county, 277 families are destitute. In Tioga county 500 families are in the like situation. In Alleghany county, and some of the adjoining settlements, 1000 families are destitute. The Society in St. Lawrence county, found 716 families in the like situation, and took immediate measures to supply them. These facts have been elicited by the Societies, who have taken pattern after the example set them in Monroe county last year, and they have resolved to persevere in their labors, until it is known that every family is supplied. But with all their efforts, the tide of population rolls on so rapidly from the shores of the Atlantic to the Rocky Mountains, that the Managers fear that unless greater

exertions are employed, to disseminate the bible, there will ere long exist in our country, millions of civilized human beings unenlightened by the Oracles of God.

The number of Auxiliary Societies recognised by the parent institution during the past year, is fifty-two.

The activity and zeal of many of these societies, are acknowledged with peculiar pleasure, while there are others which it seems necessary to arouse from their supineness. The Monroe county Bible Society, mentioned in their last annual report as having determined to ascertain and supply every destitute family in that county, has accomplished the work, and remitted payment for all the bibles purchased.

Many of the prisons and penitentiaries of our country have been supplied with Bibles through the medium of Auxiliary Societies, by the Agency of the Rev. Louis Dwight, who voluntarily devoted a portion of the past year to ascertain the spiritual wants of those places.

Through the medium of the Montreal Bible Society, in Lower Canada, the donation of 400 copies of the Gospel according to St. John, in the Mohawk language, has been faithfully distributed among the Indians residing at the Lake of the two mountains, and at St. Regis; and also among those of Caughnawa village, who, it is said, received the word of God with expressions of joy and gratitude. As a pleasing instance of the prompt and independent spirit of these children of the forest, it is stated that the Indians at Caughnawa, being members of the Church at Rome, convened a council of their Chiefs, to deliberate upon the propriety of receiving the Scriptures, and they unanimously resolved that all their people should be at liberty to accept of the gospel.

Several other parts of the New Testament have been translated into the Mohawk language. The want of competent translators has hitherto imposed difficulties in the way of its accomplishment.

The Managers have appointed a standing committee, for the distribution of the Scriptures in foreign languages, whose efforts will be particularly directed to the wants of the newly established republics of the south.

The establishment of the National Bible Society at Bogota for the republic of Colombia, is considered by the managers as among the most auspicious events in the history of the Bible Societies; and they have remitted to it a donation of 800 Spanish Bibles. A letter to the managers, from an American gentleman in Mexico, states that the Scriptures are gladly received by all classes of the community.

From Mr. Brigham, an agent of the Board of Commissioners for Foreign Mis-



sions, who has resided for several years in South America, the Managers have received frequent and interesting communications. Mr. B. has visited the Republics of Buenos Ayres, Chili, Peru, Colombia, and Mexico; in each of which he disposed of a number of Spanish Testaments. He remarks that the people in these countries are becoming more enlightened every day. In Peru, Colombia, and Mexico, such was the prevailing anxiety to possess the Scriptures, that he could have sold many thousands more than were entrusted to his care. He expresses the opinion that not more than 2000 Bibles have ever been distributed in Mexico, among a population of 7,000,000 of souls, and that nearly the same distribution prevails in all the other sister Republics. Some of the Spanish clergy are very favourably disposed to the circulation of the Sacred Scriptures. A gentleman in Mexico, writes that a priest from a town 3 or 4 miles in the interior, purchased at cost and charges, the box of Bibles which had been forwarded to the Agent in that city, and expressed a desire for a larger supply. This correspondent assures the Managers that this is not a solitary case.

The Board have made several grants of Spanish Bibles and Testaments to various agents in Mexico and South America, to meet the demands in those countries; and several hundred copies of the Spanish Scriptures have been purchased at the Depository in New-York, by merchants and others trading to South America. Bibles purchased at the Depository for a dollar and a half, have been sold in the city of Mexico, in quantities, for five dollars, and retailed as high as seven and a half; such is the demand for the sacred volume in regions so long deprived of this inestimable treasure.



## RELIGIOUS LIBERTY IN SOUTH AMERICA.

—  
BUENOS AYRES.

The government of Buenos Ayres has formally recommended to the House of Representatives of that province, the establishment of the liberty of Divine worship in the broadest and most unrestricted manner by the adoption of the following simple but comprehensive law: "The right which every man has to worship the Divinity agreeably to his own conscience, is inviolable in the territory of the province." In the note accompanying their proposition, the government say, that the term toleration is too tame, and ought not to be introduced into any law which shall be framed on this subject. "The province," say they, "would appear to de-

scend from the point of civilization which it has attained, if it were to establish a law of toleration, or to pretend to grant a liberty which the public authority was always obliged to protect; but since the laws that formerly governed render necessary an act to abolish them, and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for the consideration of the honourable representatives. This act, which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the Republic."

—  
MEXICO.

And even in Mexico, which has been usually considered as more under the influence of the papal power than any other Spanish Colony on the Western continent, the supremacy of the Bishop of Rome is now publicly and solemnly renounced. The constituent Congress of Mexico has just issued a long and spirited address to its constituents, in reply to a circular from the Pope, from which, as being a very important ecclesiastical document, we think it right to copy some of the most material passages. We apprehend that our readers, after the perusal of this document, in connexion with the many other "signs of the times," will be of opinion that there is upon the whole far more to fear from a latent, but widely-spread spirit of infidelity, than from the exploded claims of the hierarchy of Rome; though against both evils we ought to be on our guard, and to oppose to them their best remedies, the universal circulation of the Holy Scriptures, the extension of Christian missions, and the promotion of Scriptural education throughout the world.

The following are extracts from the Mexican document, in which the

*Secular power of the Pope is renounced.*

"The Congress would do a manifest injury to your religious feelings, and your advanced knowledge, if it for a moment suspected that a document of that kind [the Pope's circular] could affect your adherence to the religion which you profess, or the liberty and independence which you have purchased at the price of your blood. and of twelve years of sacrifices and sufferings. The time has passed when a bull forged in Rome could throw into combustion empires and nations, and in which they saw themselves under the necessity of breaking off their connexion with the Roman See, or becoming the puppets of the intrigues of its courtiers. The mode-



ration and knowledge of this philosophic age have succeeded to that exaltation of the passions which characterized the ages of barbarism. We now know enough to fix with precision and clearness the limits between the rights of the Church and of its visible head, and those of the nation in which it is established. The controlling power which belongs to governments, used with care and circumspection, has avoided those tumultuous schisms which never began without bloodshed, nor ended without bringing scandal on religion and good morals.

"The religion which you profess is nowise opposed to the liberty and independence which you have adopted as the basis of your government; that the ecclesiastical authority neither interferes, nor can interfere in that kind of affairs; and that the civil government is sufficiently authorized by justice and the laws to repress all the excesses which endanger the public tranquillity, and which are committed under pretext of religion.

"Whoever has read the gospel with attention will comprehend the spirit with which it is animated, and the plan which the holy and wise Founder of Christianity proposed respecting civil governments. Jesus Christ assures us, in the most direct manner, that his kingdom is not of this world—that the mission which he received from his Heavenly Father was only to establish the empire of holiness, and the doctrines of faith. He constantly refused, though pressed by the Jews, to exercise any civil function. He abstained from meddling with governments, not because he would authorize their vexations and injustice, as some unjust censors of his conduct calumniously pretend, but because his mission was simply limited to the establishment of the church which had nothing to do with them, and because that was the only object of his cares and his labours. Finally, He was so circumspect and delicate in this point, that He even refused to give his opinion, respecting the Roman dominion exercised over the Jewish people, in spite of having been provoked to do so by the Pharisees. The principles of doctrine and conduct adopted by Jesus Christ to place civil governments apart from all ecclesiastical interference, being so clear, solid, and luminous, what have such governments to fear from authorities which not only have no power to intermeddle in such affairs, but even have no right to express an opinion, if they wish to follow the example of their Divine Master?

"Inhabitants of the State,—you see clearly that to profess the religion of your crucified Redeemer, you are so far from being required to renounce your liberty and independence, that you are called upon to repress the excesses of some wicked ministers, who, pretending to de-

cide on points beyond their competence, dishonour the religion which they preach, by infringing its precepts. Neither the dogmas of Christianity nor its worship, nor the jurisdiction of its ministers, which is purely spiritual, and has nothing of physical power, nor the means of supporting this religion, which are reduced to exhortation, good example, patience, and the exercise of all the virtues, have any thing to do with the form of government under which the nations in which it exists are constituted. It has no right to dictate whether they shall be subject to a foreign chief or not—whether or not they shall maintain relations with the other parts of the world, or whether they shall have juntas or assemblies to prescribe their respective fundamental laws. What then shall we say of the encyclic which embraces the decision of such points? The kings who took the title of 'Catholic,' such as Ferdinand the 'Catholic,' Charles V. the 'Defender of the Church,' Philip II. 'the Pious,' would have characterized the document, as they did so many others, as being turbulent and seditious; but your Congress, guided by the principles of moderation which animate it, see only in it a monument of that human weakness from which even the successor of St. Peter unhappily is not exempt."

"From the 5th and 6th centuries of Christianity, a scandalous struggle has been maintained between the priesthood and civil authority."

"Happily, the morning of light and knowledge, which followed the dismal night of the 13th, 14th, and 15th centuries, enlightened nations on their true rights, and taught them to reduce within its natural limits the respect due to sacerdotal authority. Governments gradually desisted from agitating questions foreign to their functions, and began on the other hand to protect themselves from the consequences of bulls and excommunications. The heads of the church, on their side, have been receding gradually from their pretensions over civil affairs; so that in the last three centuries the successors of St. Peter could scarcely be called a shadow of the popes in the middle age."

*Ch. Obs.*

## ORDINATIONS.

Jan. 12, 1826. In Roulet, Potter Co. Penn. Mr. BENJAMIN G. AVERY was ordained to the work of an Evangelist. Rev. E. West preached from 1 Pet. v. 2. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Rev. Levi Baldwin offered the ordaining prayer; Rev. Eli Gilchell gave the charge, and

Rev. Benjamin Oviatt gave the right hand of fellowship to the candidate, and also addressed the church and society. Rev. Mr. Beaman closed the service by prayer. The season was solemn and interesting.

March 2. Mr. EBENEZER MOTT of Keesville was set apart to the work of the gospel ministry. Rev. Samuel Churchill, a missionary from the Baptist Missionary Society of Massachusetts, preached on the occasion. Rev. J. H. Dwyer gave the charge; Rev. Stephen Wise gave the Right Hand of Fellowship; and Rev. E. Smith made the consecrating prayer at the laying on of the hands of the Presbytery. It is believed that the day will be long and gratefully remembered by those who were present.

#### CHURCHES CONSTITUTED.

Sep. 3, 1825. A Church was constituted in the town of Alleghany, Penn. Rev. Benj. Oviatt preached on the occasion. The prospects of this church are peculiarly encouraging. On the 19th of October, Mr. Oviatt assisted in the organization of another Baptist Church in Cameron, Penn. in both instances there had been remarkable displays of the grace of God in the conversion of sinners.

#### NEW ASSOCIATION.

Oct. 12. Delegates from several churches met at Alleghany, Penn. to form themselves into an Association. After prayer and deliberation on the subject, they agreed to be organized under the name of the Alleghany Association, and to meet hereafter annually on the last Wednesday in August.

#### CONTRIBUTIONS.

*Supplement to the Fourth Quarterly Return of the Agent of the General Convention to the Treasurer for the quarter ending 30th of April, 1826.*

1826, April 29. Education.

By the Columbian College Mission and Education Society, for the College,	- - - 75,00
By Fredericksburg Fem. Soc. Va. do.	- - - 100,00
By Norfolk Female Society, do.	- - - 100,00
By Bap. Church and Soc. Alexandria, D.C. do.	89,07
By same—box kept by S. Cornelius, do.	- 50
By General Association of Georgia, do.	- 30,00
By Ocmulgee Assoc. Mission Board, Ga. do.	30,00
By Salem Bible Translation and Foreign Mission Soc. do.	- - - 15,00
By Pennsylvania Baptist Miss. Soc. do.	- - - 20,00
By Vermont Missionary Society, do.	- - - 17,00
By State Convention of Vermont,	- - - 5,00
By Baltimore Fem. Cherokee Indian Soc. do.	10,00

491,57

#### General Purposes.

By Columbian College Mission and Education Society,	- - - - - 23,00
By Burlington Female Soc. N. J. by hand of J. E. Welch, viz.	
From Mrs. Aikman,	- - - - 4,00
Collection at New Mills,	- - - 13,03
“ Mount Holley,	- - - 11,17
“ Burlington,	- - - 5,10
	<u>34,10</u>
Advanced and paid over to Triennial Convention, on behalf of said Soc.	10,00
Balance due the Convention,	- 24,10
	<u>49,10</u>

#### Domestic Missions.

By Baptist Church and Soc. Alexandria, collected at prayer meetings, for Mr. McCoy's Mission,	- - - - - 15,98
By same, for sale of Books given by S.H. Cone, for do.	- - - - - 5,00
By same, pupils in Georgiana Kelton's school, for do.	- - - - - 3,81
By same, Jane Elexa Thomson, for do.	- 1,00
	<u>25,79</u>

#### Foreign Missions.

By Baptist Church and Society, Alexandria, Mission box of S. Cornelius, Burman Miss.	2,00
By Schroon Female Mite Society, N. Y. hand of C. W. Hodges,	- - - - - 2,25
By Warrensburg Fem. Mite Soc. hand of do.	3,75
	<u>8,00</u>
Total,	\$574,46

Received the above,

HEMAN LINCOLN, Treas.

New-York, May 2, 1826.

*Account of Monies received for the Baptist General Convention of the United States.*

1826.

April 23. From Cumberland Foreign Mission Society, auxiliary to the Bap. Gen. Convention, Maine, by hand of Rev. T. B. Ripley, viz. From the Primary Soc. Brunswick, by hand of Mr. Brown,	- 10,25
“ Fem. Prim. Soc. do. by hand of do.	3,77
“ Prim. Soc. Bath, by E. Stearns,	18,62
“ Fem. Prim. Soc. Bath, by do.	- 18,75
“ Missionary box, by - do.	- 15,63
“ Primary Society, Portland,	- 20,00
“ Annual Meet. by Contribution,	10,03
“ Subscribers at Portland,	- - 3,00
“ Rev. John Trip, Hebron,	- - 4,45
	<u>104,50</u>
From the Madison Foreign Mission Society, auxiliary to the Baptist Board of Foreign Missions, by Rev. Dr. Kendrick,	- - 100,00
“ Oliver Street N. Y. Bap. Fem. For. Miss. Soc. for the Burman Mission, by Rev. S. H. Cone,	- - - - 200,00
“ South Baptist Church and Congregation in the city of N. Y. by Rev. Mr. Somers,	100,00

From Foreign Miss. Soc. of the Mulberry Str. Bap. Ch. N. Y. by Rev. Mr. M <sup>c</sup> Clay, -	121,81
" Oliver Street N. Y. Bap. For. Miss. Soc. by J. Gilbert, Treasurer, -	1000,00
" the Juvenile Miss. Soc. belonging to the Hudson Bap. Sabbath School, for the tuition of two Indian boys, Benjamin Stanton and Howard Malcom, at the Valley Towns Miss. Station, by Mrs. Lydia M. Malcom, Directress, -	40,00
" Thomas Swain, late Treasurer of the New-Jersey For. Miss. Soc. for the Burman Miss. by Rev. James E. Welch, -	18,00
" the Connecticut Bap. Convention, J. B. Gilbert, Treasurer, by Rev. A. Wilcox, for the Columbian College, §15; Foreign Mission, §85, -	100,00
" Captain S. Smith, of Branford, Conn. by Rev. C. M. Fuller, -	5,00
" Pennsylvania Bap. Miss. Soc. Saml. Hugeness, Treasurer, by Rev. David Jones, to be appropriated as follows :	
For Burman Mission, -	145,00
For Education of a heathen child in Burmah, to be called David Jones, -	24,00
For Indian Stations in the U. States, -	121,00
For the Columbian College, -	10,00-300,00
From the Utica Bap. For. Miss. Soc. by Rev. Elon Galusha, -	72,25
" as above, it having been received from the Bap. Ch. in Vernon, by Sands Higinbotham, through Rev. E. Galusha, -	8,00
" Female Union Miss. Soc. of Perth Amboy, N. J. for the Carey Station, from Miss G. A. Brinley, Sec'y, by Rev. Mr. Cornelius, -	30,00
" the Southwark Philadelphia Foreign and Domestic Miss. Soc. by Rev. Mr. Ashton, (it having been contributed by the young ladies in the seminary under his care) for the Carey Station, -	25,00
" the Southwark Foreign and Domestic Miss. Soc. to be appropriated as follows : for the Burman Mission, by Rev. Mr. Ashton, 40,50 ; for the Carey Station, 40,50, -	81,00
" the Washington Bap. Soc. for Foreign Miss. by Rev. O. B. Brown, -	17,50
" brother Joel Battle, of N. C. falls of Tar River, for the publication of the Bible in the Burmah lang., by Rev. J. Mercer, -	10,00
	2228,56

The foregoing sums were received at the Triennial Meeting at New York, which commenced April 26, 1826.

From Rev. D. Chessman, by Mr. Wilbur, from several Societies for the Foreign Mission, May 16, 1826.  
1825.

June 30. From New Sharon Benevolent Soc. for Foreign Mission, -	16,84
Sept. 10. " a friend in Livermore, for Indian children, -	2,00
" half contributing Monthly Concert, Hallowell, -	2,23
" Dea. Woodbridge, (half the amt.)	75
" Second Church in Bowdoin, by Mr. Norton. -	62

Sept. 10. From a friend, for Indians, -	7,00
" a friend, -	25
" Fem. Miss. Soc. in Litchfield, -	6,17
" a friend in do. -	1,00
" four sisters from 2d Ch. do. -	1,00
" Fem. Soc. in Sidney, 2d Ch. -	12,00
" 2d do. in Litchfield, -	45
" Fem. Benev. Soc. in Winthrop, -	8,26
" Fem. Miss. Soc. in Leeds, -	11,00
" Fem. Miss. Soc. in Readfield, -	10,70
" Church in Wals, -	5,00
" Fem. Soc. in 2d Ch. in Lisbon, -	8,00
" Male Miss. Soc. in do. -	6,00
" Joshua Woodman, Cornville, -	1,00
" Elizabeth Sawyer, -	25
" Miss. Soc. in Mount Vernon, -	4,00
" Miss. Soc. in Fayette, -	14,34
" Juvenile Fem. Soc. in Livermore, -	1,00
April 21. " Benev. Miss. Soc. Industry, Me. -	14,14
	134,00

From Mr. E. Lincoln, as follows :	
By Cash from the Female Missionary Society, Fairfield, Vt. for the Burman Mission, -	7,25
From Mrs. Miner, -	50
From Mrs. Stone, -	25
For the Indian Stations in the United States, by "a well wisher," -	5,00
From "a friend" in Bucksport, for the Carey Station, -	5,00
Collection at Prayer Meeting in Westminster, -	75
	18,75

Whole Total, \$3060,27  
HEMAN LINCOLN, Treasurer.

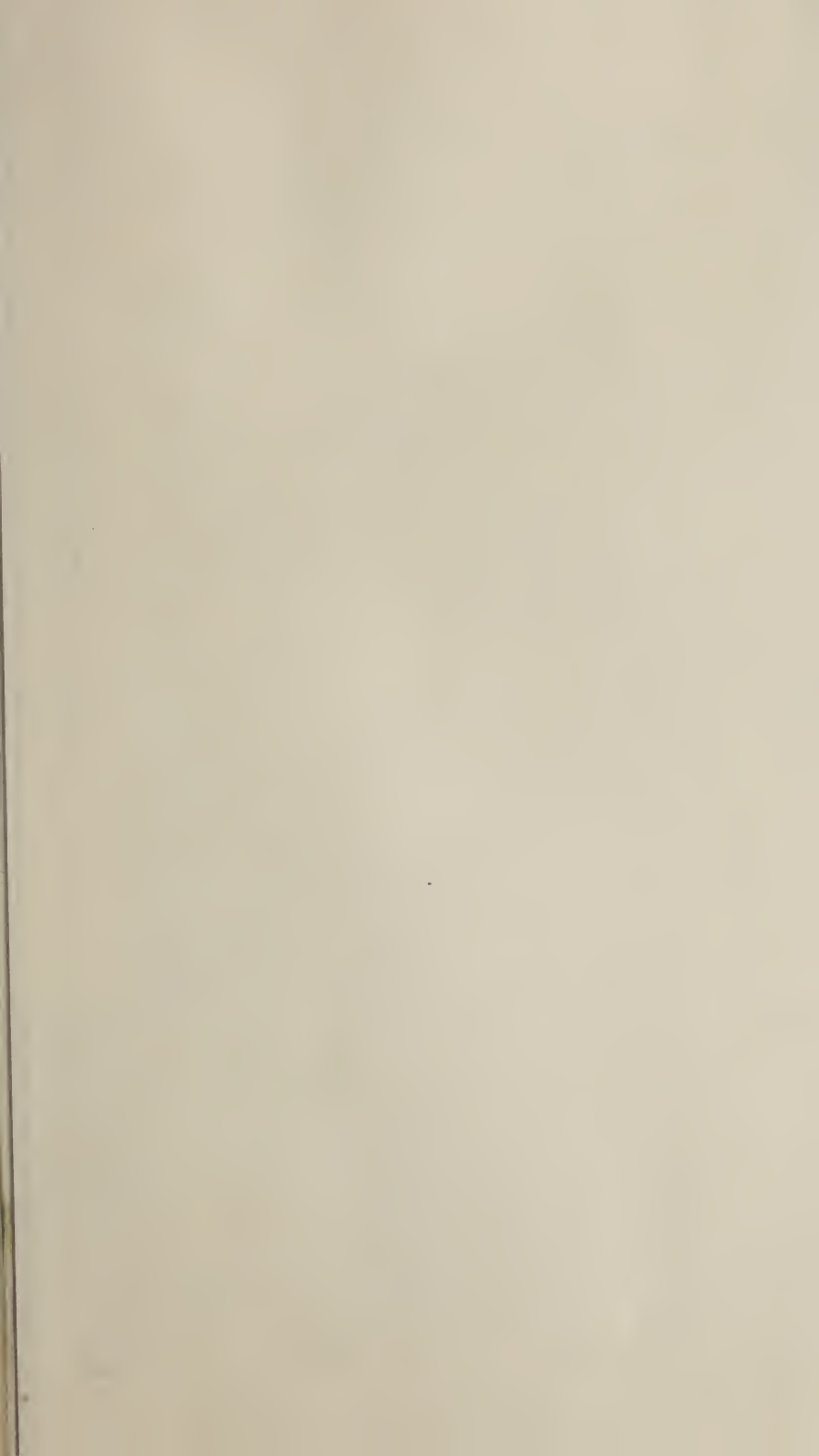
## POETRY.

### EPITAPH ON A CHILD.

SLEEP ON, my babe, thy little bed  
Is cold, indeed, and narrow ;  
Yet calmly here shall rest thy head,  
And neither mortal pain nor dread  
Shall e'er thy feelings harrow !  
Thou may'st no more return to me ;  
But there's a time, my dearest,  
When I shall lay me down by thee,  
And when of all, my babe shall be,  
That sleep around, the nearest !  
And sound our sleep shall be, my child,  
Were earth's foundations shaken ;  
Till He, the pure, the undefil'd,  
Who once like thee, an infant smil'd,  
The dead to life awaken !  
Then if to Him, with faith sincere,  
My babe at death was given,  
The kindred tie that bound us here,  
Though rent apart with many a tear,  
Shall be renewed in heaven !

*Evan. Mag.*





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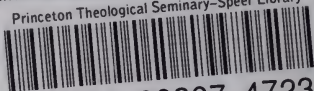
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